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Editorials On SBC Rap 'Hostile' Denver Spirit

By Jim Newton

NASHVILLE (BP) — Editorial reactions to the Southern Baptist Convention in Denver prompted at least 17 Baptist state papers across the nation to question editorially the "un-Christian," "bitter," "hostile," "vitriolic," "arrogant," "unforgiving," and "militant" spirit and attitude the editors said some convention messengers exhibited.

Almost as many editorials had observations and comments on the implications of the convention's actions requesting the withdrawal and rewriting of the Genesis Volume of the Broadman Bible Commentary, and the refusal of the SBC to slap down its Christian Life Commission for a con-

troversial seminar it conducted.

Several of the Baptist state paper editors, citing the "hostile" attitude and spirit of the messengers to the convention, questioned the democratic process within the nation's largest Protestant denomination.

The Indiana Baptist commented editorially that the "bitter, unChristian attitudes we saw at Denver" could eventually lead to the destruction of the denomination. "If this spirit is allowed to take over our convention, we will not survive," the editorial said.

Several editors pointed out the hypocrisy of messengers to the convention who defended a literal interpretation of the Bible in debate on

the Broadman Bible Commentary, but showed the wrong spirit in doing so.

"Some Baptists who seem to believe they are divinely appointed to save the Bible and defend its inerrant message from all imagined defilers sure don't seem to have read much in that Bible about how Christians are supposed to conduct themselves," observed the Georgia Christian Index.

"The vitriolic, hostile, accusative, unforgiving, prideful, arrogant, and often-down-right-abusive attitudes and words of many of the preachers who spoke in defense of the Bible—and in attack of all who disagreed with their own views about that Bible—seem to this editor to be totally alien to the teachings and spirit of the central person in that Bible," said the Georgia editorial.

In one of the strongest editorials on the subject, the Kentucky Western Recorder charged that "to pray and ask others to pray that the Holy Spirit will guide our deliberations in a convention and then act like children of the devil is blasphemy."

"Which is the more damaging heresy, the heresy of belief or the heresy of behavior?" the editorial continued. "Which is more destructive to the Bible—to question the literal interpretation of a passage in Genesis or to disregard literal Biblical injunctions on Christian attitude and behavior? Which preaches loudest to the non-Christian world we are trying to win, our orthodoxy on the Bible or our accusation and abuse of each other?" the Kentucky editorial asked.

The North Carolina Biblical Recorder questioned the emotional stability of convention messengers who sought to "embarrass and ridicule President W. A. Criswell as well as the convention at large." The editorial added: "When W. A. Criswell, Herschel Hobbs and Ramsey Pollard are not 'conservative' enough for this group, who can be?"

The Maryland editorial observed that some messengers were determined "to draw blood and extract a 'pound of flesh' and by Wednesday they had done just that." The editor confessed he wept when he observed the unChristian attitude, and added: "Our prayer now is that God will intervene and save us from self-destruction."

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NO PAPER NEXT WEEK

According to custom, there will be no issue of the Baptist Record next week. Watch for the next issue July 9.

Fisher Elected Executive Of Education Commission

GEORGETOWN, Ky. (BP)—Ben C. Fisher of Raleigh, N. C., was elected here to succeed Rabun L. Brantley as executive secretary of the Education Commission of the Southern Baptist Convention.

Brantley retires at the end of September and Fisher will take up his duties October 1.

Since 1962 Fisher has been executive secretary

for the Council on Christian Higher Education of the Baptist State Convention of North Carolina.

Previously Fisher had been administrative assistant to the president of Southeastern Baptist Theological Seminary for eight years.

From 1952 to 1964 he was executive secretary of the Department of Christian Education of the Kentucky Baptist Convention.

Earlier Fisher had been a pastor in North Carolina, then chairman of the English department and later public relations director of Gardner-Webb Junior College.

He was chairman of the Southern Baptist Education Commission at the time of the annual Commission meeting held at Georgetown College.

Elected as the new chairman of the Education Commission is William K. Weaver, president of Mobile College, The Association of Southern Baptist Colleges and Schools met in annual session here also.

Newly elected officers of the Association are: President Earl Guinn, president of Louisiana College, Pineville, La.; Vice President Budd Smith, president of Wingate College, Wingate, N. C.; and Secretary-Treasurer H. I. Hester, retired college and seminary official, Liberty, Mo.

Fisher is a native of Webster, N.C., and a graduate of Wake Forest University and Andover Newton Theological School. He was awarded an honorary LL. D. degree by Campbell College in 1968.

Mrs. Fisher, the former Sara Gehman is from Amber, Pa. They have two children, David Lincoln and Ruth Robert.

NBC-TV To Telecast Report From BWA

FORT WORTH (BP) — A 30-minute report on the 12th Baptist World Congress in Tokyo, slated July 12-18, will be telecast nationwide by the National Broadcasting Co., on Sunday, July 19, by satellite from overseas.

It will be the first religious program ever carried "live" by satellite from overseas, according to Paul M. Stevens, director of the Southern Baptist Radio-Television Commission.

The program will be a production of the SBC Radio and Television Commission in cooperation with NBC-TV. Stevens said that the program will feature conversations with personalities attending the congress, which meets in Tokyo's Budokan throughout the week preceding the telecast.

In addition to the "live" conversation relayed by satellite, the program will present filmed scenes of Tokyo, including highlights of the congress photographed while the meeting is in progress.

Network officials, in deciding to relay the program by satellite, explained that they felt the unprecedented coverage was warranted because of the world-wide significance of the meeting, Stevens said.

About 8,000 Baptists from about 80 countries throughout the world are expected to attend the congress.

McCrummen Elected Judson President

MARION, Ala. (BP) — N. H. McCrummen, pastor of the First Baptist Church in Dalton, Ga., and former Alabama pastor, has been elected president of Judson College, a Baptist college for women here.

His election came at the annual spring meeting of the school's board of trustees. Judson, one of three colleges owned by the Alabama Baptist State Convention, is the only senior liberal arts college for women in Alabama.

The new president, former pastor of Woodlawn Baptist Church in Birmingham, was introduced to the faculty and staff at a joint luncheon with the trustees.

The student body greeted the news of McCrummen's election with a standing ovation.

Judge Fleetwood Carnley of Elba, Ala., chairman of the trustees and acting president since the resignation of James H. Edmondson last September, described McCrummen as "admirably qualified," and "a man who has real concern for emphasis on Christian values in education."

Church-State Separation Favored



State Men To Sing In National Capital

THREE AND possibly all four of the Mississippi members of "the Centurymen," 100-member selected Southern Baptist singing group, will sing with the group at the "Honor America Day" program to be held in Washington, D.C., July 4. The above photo of the four was taken recently when the Centurymen sang at the SBC in Denver. From left, standing: Tanner Riley, minister of music, First Church, Clinton; Charles Russell, Robinson Street Church, Jackson, and Charles Muller, Woodland Hills, Jackson. Seated, left, is Dennis Bucher, Calvary, Jackson with Buryl Red, musical director of the Centurymen at right. Mr. Red is with the SBC Radio and Television Commission, sponsor. The first three named were definitely planning to go, with Mr. Bucher, on vacation at the time of this writing, unavailable for confirmation. Billy Graham will be one of the speakers at the giant rally.

WASHINGTON, D. C. (C-SNS) — Opinions of a three judge Federal Court in Rhode Island and the Supreme Judicial Court of Massachusetts have been hailed by Glenn L. Ardner, executive director of Americans United for Separation of Church and State, as "landmark decisions for church-state separation." Text of the Ardner statement follows:

The recent decision (June 15) by a three judge Federal panel in Providence, R. I. which found a state law providing salaries for lay teachers in parochial schools to be in violation of the First Amendment, is a landmark decision for church-state separation. One of the major devices for evading the ban on government money for church institutions has been that of paying lay teachers in parochial schools for instruction in "secular courses." Not only Rhode Island but Pennsylvania, Ohio and Connecticut have similar aid programs for church schools.

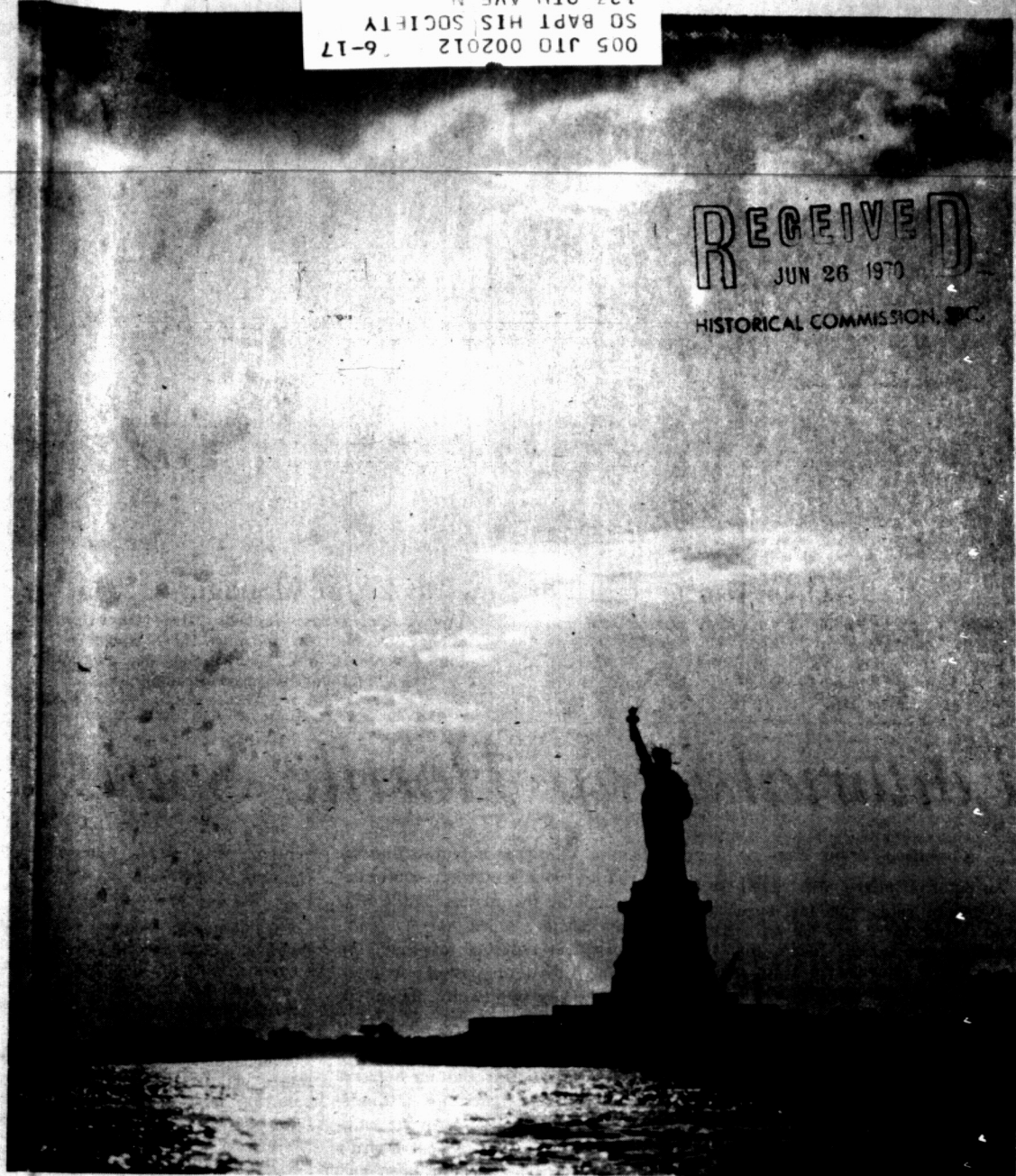
This entire scheme may be on the way out as a result of the court's finding. The court points out that such a program of direct subsidy to church schools leads to "reciprocal embroilment" of government and religion which our First Amendment was designed to avoid. Also, that it provides "substantial support for a religious enterprise."

Of scarcely less significance is the opinion of the Massachusetts Supreme Judicial Court which on June 8 disapproved a proposed "tuition voucher" program for the benefit of the parochial schools. The court found no merit in the plea that parents who send

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Sweet Land Of Liberty -Thy Name I Love

My country 'tis of thee, sweet land of liberty,
of thee I sing. . . . My native country thee, land
of the noble free, thy name I love! . . . Our father's
God to Thee, author of liberty, to thee we sing.

Long may our land be bright with freedom's holy
light. Protect us by thy might, great God, our
King! (Statue of Liberty — Photo by Orville Andrews)

SBC President Asks Nixon To Urge Spiritual Awakening

CHARLOTTE, N. C. (BP) — The newly-elected president of the Southern Baptist Convention has written to President Richard M. Nixon urging him to proclaim July 18-19 as "special days of prayer for spiritual awakening in our nation."

Carl E. Bates, president of the SBC and pastor of the First Baptist Church of Charlotte, wrote the letter in compliance with a resolution adopted by the SBC meeting in Denver on June 4.

Bates also issued a statement requesting Southern Baptist churches in all 50 states to observe a 24-hour period of prayer beginning at midnight, July 18, and closing at midnight, July 19.

His statement encouraged the churches "to remain open for prayer in the interest of a spiritual awakening in our nation."

Atlanta Baptists Assign Minister To The Hippies

ATLANTA (BP) — Four Baptist groups with offices here recently appointed a minister to Atlanta's hippie community.

Don Rhymes, missionary in New York City for three years, will direct a new youth center, "The Aurora" (New Dawn), to be located in the heart of the hippie district here.

Rhymes is sponsored jointly by Atlanta's First Baptist Church, the Atlanta Baptist Association, the Georgia Baptist Convention, and the Southern Baptist Home Mission Board.

The center, brain child of First Baptist Church and First Presbyterian Church, will have facilities for recreation, a refreshment center, rooms suitable for classes or practicing music instruments and a craft shop.

It will also be a liaison between the hippie community and agencies which handle counseling, job placement, family reconciliation, etc.

Baptist efforts to relate to this community follows closely on the heels of recent moves by Atlanta Mayor Sam Massell to close the alienation gap between hippies and "stra-

ights," and to curb law violations in the community.

The mayor said he hopes also to reduce the influx of potential residents and destroy the myth that Atlanta is becoming a hippie mecca. Recent figures estimate the number of summer visitors to the district at over 10,000 before summer's end.

Rhymes and his wife, Goldie, will be the only staff members initially, but future plans call for the addition of one or two assistants from the hippie community. The center will also feature a training program for laymen who want to participate in this kind of work.

Tom Allerton, education director and administrator at First Baptist Church, said that the youth in the area have mixed emotions about the new center.

"The members of the community who are redemptive are excited about the center. Some couldn't care less; others are hoping we will fail," he said.

"The ones who have gone along with us from the beginning are glad we can get started and have our denomination behind us," Allerton said.

The Rhymes' were recommended by the Home Mission Board's Christian social ministries department, after First Baptist presented the youth center idea.

Pennsylvania And Jersey Baptists Elect Executive

PITTSBURGH, Pa. (BP) — Anticipating the formation of a state convention in October, Pennsylvania and Southern New Jersey Southern Baptists have elected an executive secretary to work full-time in paving the way to state convention status in January, 1971.

The new executive secretary is Joseph Waltz, superintendent of missions for the Greater Pittsburgh Baptist Association.

Waltz, an appointee of the Southern Baptist Home Mission Board, will assume the new post Aug. 1, to make preparations for organization of the convention in October.

A native of Indiana, Waltz came to Pittsburgh in 1959 as pastor of the Pittsburgh Baptist Church on Pioneer Drive. It was the first Southern Baptist congregation in the Pittsburgh area. Later he became director of the mission program for the entire area.

He was pastor of Baptist churches in Kentucky, and led the First Baptist Church in Fairborne, Ohio, as pastor

before going to Pittsburgh.

Currently, Baptist churches in middle and eastern Pennsylvania and Southern New Jersey are affiliated with the Baptist Convention of Maryland, while churches in western Pennsylvania are affiliated with the State Convention of Baptists in Ohio.

Western Pennsylvania, where Waltz serves, includes an area stretching to the Great Lakes area. During the past 11 years, Southern Baptists have established 19 churches and 10 chapels in the western Pennsylvania area.

When the new state convention of Southern Baptists in Pennsylvania and Southern New Jersey is established, offices will probably be set up in the Harrisburg, Pa., area. A committee is currently seeking office space in that area.

In presenting the recommendation of the committee assigned to secure an executive secretary for the proposed new convention, chairman Larry Lewis, pastor in Philadelphia, cited Waltz' long experience and dedication to missions in the Pennsylvania area.



Open House Held For New Bookstore Manager

Open house in honor of the new manager of the Baptist Bookstore in Jackson, Charles Clark, was held at the store Friday evening, June 20 from 6 to 8 o'clock. Those in receiving line were, from left: Mr. Clark; Mrs. Clark; their son, David; Rev.

Bryant Cummings, Jackson, state Baptist Sunday school director; Mr. and Mrs. H. O. Rainer, of Newton, parents of Mrs. Clark, and Mr. and Mrs. W. Clark, of Columbia, parents of Mr. Clark.

Editorials Rap 'Hostile' Spirit

(Continued From Page 1)

An editorial in the Mississippi Baptist Record said: "We feel sure that even though there was not agreement on all of the actions taken, that the messengers returned to their homes and churches determined more than ever to help Southern Baptists continue their nationwide and worldwide programs."

On the Broadman Bible Commentary action, the editorials in the Kentucky and Maryland Papers agreed that the Baptist Sunday School Board would be wise to pay off its commitments to writers and cancel the entire 12-volume series.

"It is quite apparent Southern Baptists are not ready for a commentary that deals in the broad scope of current Biblical scholarship," observed the Maryland editorial. "We seem to still be at the 'study course book' stage and afraid to expose ourselves to any viewpoint that we don't accept."

The Kentucky editorial added that it would not be worth the cost to revise and edit the work of Biblical scholars to make it conform to already accepted interpretations of the majority of the readers.

An editorial in the Mississippi Baptist Record stated that the action "showed clearly that the majority of Southern Baptists... want no part of theological liberalism, and do not want convention-produced literature to bear its stamp."

"We feel," said the Mississippi editorial, "that the action will prove to be a wise one for the convention. It should be an end to the debate on whether the agencies should try to move in a more liberal direction. This act announces to the world that Southern Baptists are going to remain in the conservative path."

At least 15 Baptist state papers commented editorially on the Broadman Commentary action. Only one, the District of Columbia Capital Baptist, called it "a big mistake."

The California Southern Baptist called the commentary action "a hollow victory" because banning the book gave it the best possible sales promotion. The editorial pointed out that though the commentary was considered "liberal" by most SBC messengers, it is conservative when compared to the full spectrum of theological thought. "Oddly, banning this moderately conservative commentary may hasten rather than retard the trend towards a more moderate version of conservative theology," the editorial observed.

Lynn Greer Receives Award In Glorieta 'Drills' Competition

GLORIETA, N. M. — Lynn Greer has been awarded a "special citation" for her outstanding performance in sword drill competition at Glorieta Baptist Assembly.

She is the daughter of Mr. and Mrs. Edward Greer of 139 Queen Victoria Lane, Jackson, Miss.

The sword drill competition was held during the second Church Training Leadership Conference at the assembly, which was attended by some 900 persons from across the United States.

Seven young people from the southern and western U. S. participated in the competition.

Miss Greer, already designated a "Master Swordsman," represented the Mississippi Baptist Convention in the contest.

She is a senior at Provine High School at Jackson and is a member of Calvary Baptist Church there.

Special Procedure For HBP Members Attending BWA

Dallas — Members of the Health Benefit Plan requiring medical attention while traveling to Japan for the Baptist World Alliance and other foreign nations this summer will file their claims under a different procedure from the one normally used.

According to Ransome Swords, director of insurance services for the Southern Baptist Annuity Board, the procedure is necessary because Blue Cross-Blue Shield does not have member hospitals in Japan or other nations. Member hospitals and doctors normally file medical claims for the member directly with Blue Cross.

Swords said the member should obtain and keep all receipts for any medical expenses he incurs. This list should include the diagnosis, date and place of service and by whom the medical service was rendered.

Then, the itemized list, along with an explanation that the member had incurred the expenses while traveling to the Baptist World Alliance should be mailed to John Dudley assistant manager, National Enrollment, Blue-Cross-Blue Shield, Main at North Central Expressway, Dallas, Texas 75222, Swords said.



Pascagoula's Calvary To Present God's Trombones

Gathered around the new Pipe Organ of Pascagoula's Calvary Church are personnel who will help to make the dramatic musical, "God's Trombones," an outstanding production Sunday, June 28 at 7:30 p. m. From left: Mrs. Byron Mathis, director of the Sanctuary Choir; Mrs. Van Graham, pianist; Narrator, Associate Pastor Rev. James Miller; Character Narrator and trumpet player, Buddy Byron Mathis; not pictured will be organist Jim Hawkins.

This group will lead the Sanctuary Choir in their performance of James Weldon Johnson's "God's Trombones" arranged in "spiritual" dramatic style by Mrs. Mathis. This musical will be the first evening service, at 7:30, in the new Sanctuary.

A ribbon-cutting service will be held at 10:45 Sunday morning before entering the new sanctuary for the first service. Dinner will be served at the church for members and guests who will come and rejoice in the entering of the new sanctuary.

According to Rev. Byron E. Mathis, pastor, this is the first of a series of special and dedicatory services to be held for the new sanctuary. The public is invited.

From Guadeloupe

A baptismal service held on a public beach in Guadeloupe for seven new converts gave Baptists an opportunity to talk with passersby who stopped to watch and ask questions, said Mrs. Bob A. Teems, Southern Baptist missionary. Questions such as "What sort of sect are the Baptists?" and "Why are these people being baptized as adults?" were clearly answered as Pastor Mercadal of the Baptist church in Raizet preached on the significance of baptism.

Churches Must Awaken To The Drug Problem

ATLANTA (BP) — Drastic steps must be taken to awaken and alarm churches to the problem of drug abuse and the necessity of working with existing agencies rather than tackling the problem alone, a group of Baptist laymen said here recently.

They had just completed a week-long conference on drug abuse led by Mercer University's Southern School of Pharmacy.

The Baptist missionaries and staff members, all related to the Home Mission Board's department of Christian social ministries, said that every avenue of the Southern Baptist Convention must be employed to tackle this problem. They suggested literature; regional and local conferences; special emphasis during regular church weekly meetings and a worship service devoted entirely to study of

solutions adopted by the SBC, one calling them "relevant" and the Pacific Coast Baptist observing concern for "environment, extremism, peace, war, race, government, church-state relations, law and order, education, space travel, and other special issues."

In final evaluation, the editorials, like the messengers, were not in agreement. The Georgia paper called it a "troubled" convention and the Indiana paper described it as a "bitter, hostile meeting."

In contrast, the Mississippi Baptist Record thought it was a "good convention," using the words "declaration, determination, demonstration, direction, and dedication" to describe the actions.

Concluded the California Southern Baptist: "When all is considered, it would seem that our convention is undergoing a gradual broadening of viewpoint, but that very process of gradual change is painful. Southern Baptists are not going to become anything other than a conservative denomination," the California paper said. It added, however, "Southern Baptists are not going to turn their backs on progress now."

drug abuse — even to the point of replacing the Sunday sermon with a speech by a former drug user.

The workers had been surprised and alarmed, themselves, by information they received from Dean Oliver Littlejohn and members of the Mercer faculty, all registered pharmacists and professors of pharmacology.

The 38 participants heard lectures ranging from the history of drug abuse to socially acceptable drugs abused daily. Following each lecture was a lengthy "rap" session during which participants asked questions and raised points of disagreement.

The pharmacy professors concurred that the underlying cause of drug abuse is a feeling of inadequacy, discrimination and curiosity.

"When great numbers of people find themselves caught in an inescapable trap, they're going to abuse drugs," one speaker said.

Former Baptist Pastor, Thomas J. Holmes, now a Special Assistant to Mercer's president, told the group that "the emptiness of the spiritual life of modern man is the underlying problem we must face when we go to solve the problem of man."

He said that this emptiness results in a loss of personal identity and a deep sense of loneliness. "Man's aspirations and his moral values are confused. Holmes said that the great message of God "minus accretions" is the relevant message in relating to the drug abuser."

Speaker Clifton Lord facetiously called the young abuser's theme "better living through chemistry," verifying his point by listing some of the household items made into drug poisons (nutmeg; peanut butter; eye drops; large quantities of water) to the startled audience.

However, Lord cautioned the group about harshness to young abusers saying that parents abuse drugs to as large or even larger degree than their children.

Narcotics officer Joe Weldy told the Baptist workers that "people demand too much of the law" in controlling drugs. He said that the laws are nothing more than current public opinion; he was disturbed at the tendency not to moralize the drug issue. "It is impossible to remove all the drugs necessary for everyday life that can be used for drug abuse," Weldy said. "The 'my kid can't do it' attitude is dangerous," he said.

The professors admitted that even

though they are considered experts on drugs, their own teenage children, who face the problem daily, have information about which they are not familiar.

Hearing of the ingenuity abusers employ to make drugs, the conference participants occasionally expressed frustration at the mammoth task of controlling abuse and relating abusers. The cardinal rule, the professors said, is to remain calm.

Though the men acknowledged their lack of expertise in psychology (and were therefore reluctant to speak on the psychological and emotional state of an abuser) they emphasized the importance of genuine concern and relationships in working with an abuser. They deemed it necessary to listen without condemning to the frustrations of people who have sought drugs. "Most drugs abusers have a personality problem," Lord said.

Following Mercer's formal presentation, the participants spent two days in discussion, designing and formulating a program plan for their particular missionary assignment.

They suggested that Christian homes could be considered as foster homes for drug abusers desiring to recover, and vowed to attempt to correct the information void prevalent with parents, church leaders, school officials and police, by familiarizing themselves with the resources and agencies in their area and by offering themselves as resource person to churches and community groups.

Counseling should be done with the entire family of a drug abuser the Baptist leaders said, so that his problem may be kept in proper perspective.

Dr. J. W. Landrum Returns To State

After 3½ years of disability retirement because of repeated heart attacks, doctors have given Dr. John W. Landrum permission to move back to his native state from Missouri where he last pastored Kirkwood Baptist Church in suburban St. Louis County. His new address is 1019 Tanglewood Drive, Clinton, Miss. 39066. For 17 years Dr. Landrum pastored at Grenada and Canton, First Churches.

HAWAII BAPTISTS TO GREET BWA TRAVELERS WITH SPECIAL ALOHA

HONOLULU (BP)—Hawaii Baptist plan to greet travelers to the 12th Baptist World Congress in Tokyo, July 12-18, with a special "aloha" at a booth set up at Honolulu's International Airport during the month of July. The booth will provide information on Baptist work in Hawaii, offer sight-seeing assistance, and welcome Baptists from around the world to Hawaii.

A special tour will also be made available to traveling Baptists, including stops at four major Baptist churches, the Hawaii Baptist Academy, the Kodak hula show, the University of Hawaii, the Iolani Palace, the Punchbowl, the statue of King Kamehameha, and the Ala Moana shopping center.

Edmond Walker, executive secretary of the Hawaii Baptist Convention, said that persons traveling through Hawaii enroute to the Baptist World Alliance meeting should write in advance to his office if they are interested in taking the tour. (Address: 1225 Nehoa St., Honolulu, Hawaii, 96822).



Old Fashioned Singing School Held At MC

Many parts of the state were represented at the "Old Fashioned Singing School" held June 11-13 at Mississippi College. Sponsors were Department of Church Music, Mississippi Baptist Convention Board, Dan C. Hall, director, and Division of Fine Arts of

the college. Dr. Jack Lyall, chairman. In photo at left Dr. Lyall, (extreme right), is seen conducting a class in directing. In photo at right, Billy R. Trotter, of MC music faculty (extreme left) directs a class in organ.

God Is Not Dead!

By W. Levon Moore, Pastor
First Church, Pontotoc

It was almost dark and we had just finished our supper when the doorbell rang that Friday night. Our caller was a young mother of three, wife of a prominent young business man, and a fairly active member of our church. After a brief greeting she said, "I just had to come by and tell you that the most wonderful thing has happened to me. I was saved last night!" For the next hour we were thrilled by the story of this young woman's conversion.

On the following Sunday morning, February 1, she came during the invitation, to make her public profession of faith. I was happy that she requested the privilege of telling the congregation about her experience. For about five minutes she spoke with great emotion but with great and joyful assurance. Her testimony electrified our congregation! When the invitation was continued a fifteen year old boy came forward to say that, although he was a church member, he had not been saved, but was now coming to give his heart and life to Christ.

For several weeks prior to this day, we had enjoyed great experiences of worship and warm-hearted services, but very few outward responses had been made. Since the experiences of February 1, ours has been a different church.

On Sunday, February 8, an eleven year old boy came to make his profession of faith; and on Sunday, February 15, a fine young couple came into the church by Letter. For the next three Sundays we did not have any public decisions, but in each service there seemed to be an unusual sense of expectancy. Our people seemed to catch a new vision of concern, and there was an additional interest in witnessing to the unsaved. On Sunday, March 15, five adults joined the church by Letter.

During the next week some of the young people began to come by my study for personal conferences. Several dedicated young people in our church had been witnessing to other young people, and the Holy Spirit was beginning to bring conviction. It was most refreshing to have these young people ask for Soul Winning New Testaments, tracts, and other soul-winning aids; and to ask me to pray for them as they witnessed to their lost friends. On Wednesday, March 18, two young men, ages 18 and 19, came to my study. Neither had ever joined the church. Both of them related experiences which occurred earlier that week when they were saved. On Thursday, March 19, another boy, a High School Senior who had joined the church several years ago, came by my study and told how he was saved in his own home the night before. On the following Sunday, March 22, these three young men, plus another High School Junior who had never made a profession of faith, all came forward during the invitation.

On the following Wednesday afternoon, March 25, four young people came to my study. Three of the four had already joined the church when they were small children and had united with our church previously by Letter; but each one related how God had saved him just recently. These

young people said, "We want to tell people about our experience; and if you will give an invitation tonight we will come forward." After a brief message I gave the invitation and these four, plus two other young people who had never joined the church, came to profess their faith in Christ. The next day, Thursday, March 26, a young man about 19 years of age came by my study and related that some of the young people had witnessed to him, and just two nights before he had given his heart to Christ. On the next Sunday morning, March 29, (Easter Sunday) this young man came forward to make his public profession; and a young lady, about sixteen years of age, made her profession of faith. In the same service a young couple who had recently moved to our city joined by Letter.

During the following week there were visits, conferences, group meetings, prayer sessions, and times of sharing our spiritual experiences. On the following Sunday morning, April 5, an adult lady joined by Letter, and two of her children came by Baptism. Following the baptismal service the night of April 5, I did not preach but gave the people an opportunity to tell what Christ had done for them. For more than an hour after another stood to tell how Christ had saved them and what He meant to them. During the invitation, four young people made professions of faith. One of these, a High School Senior, who had previously joined our church by Letter, came saying that she was not saved when she joined another church at age 10, but now was saved and wanted to be baptized. One of those who came to receive scriptural baptism was a university student, a long-time member of our church who was saved two years ago while serving one the staff at Glorieta Baptist Assembly. After the service was over, a lady of approximately forty years of age was saved in my study. On the following Sunday, April 12, this lady came for Baptism, her husband joined by Letter, another lady joined by Letter and six more came for Baptism. Two of these were young women who had previously joined the church as small children but who were just now experiencing the new birth. Three of those who came for Baptism that day were an eleven year old girl, a 12 year old boy and his 13 year old sister.

During these days there was unusual concern, much prayer, and much witnessing. An experience I had on Tuesday, April 7, illustrates how these new Christians were witnessing. I had gone to the home of a fourteen year old girl, who made a profession of faith on the previous Sunday night, to discuss her Baptism the following Sunday. When I began to tell her about my joy over her decision she stopped me by saying, "Wait just a minute. Before you go on, I want to go back in the kitchen and bring my friend to hear what you have to say. I was just trying to tell her how to be saved." Here was a fourteen year old girl, a Christian less than forty-eight hours, trying to win her friend to Christ!

On Saturday, April 18, a mother called and wanted to bring her small son to talk with me about his joining the church. On the previous night they had attended a Revival Service at a church in our county. On the way

home the son talked with his mother and said, "I'm lost." She said she could not go another mile knowing that her boy was lost. So, she stopped the car, talked with her son, and that night led him to Christ. The next Sunday, April 19, this boy, along with two other boys (one 19 years of age and one 9 years of age) came on profession of faith.

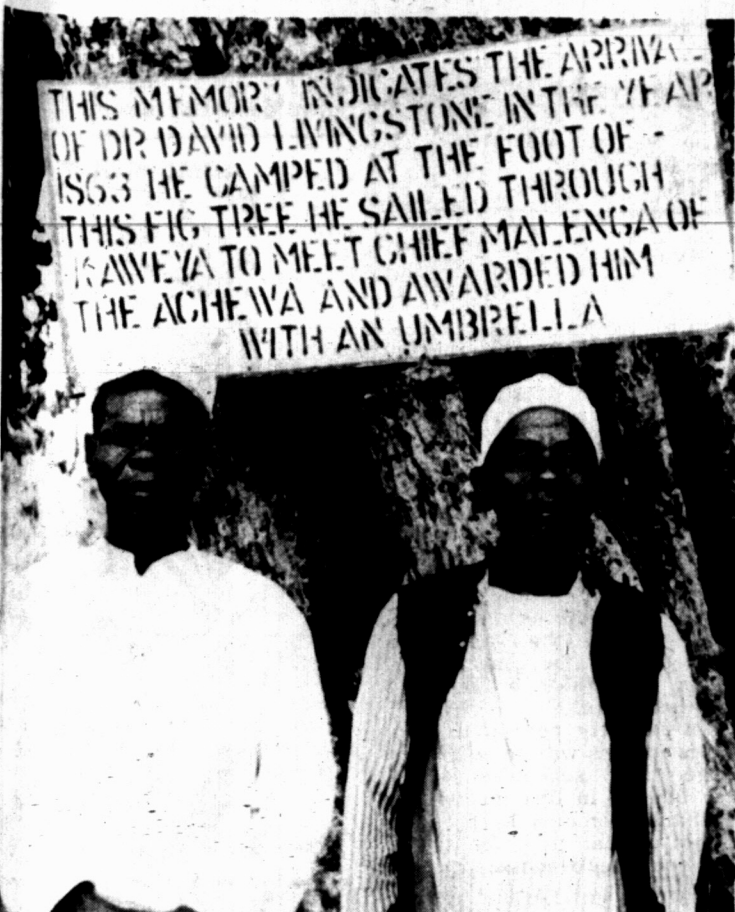
On the next Sunday, April 26, there were no public decisions, although the Spirit of God was much in evidence in the services. On Tuesday, April 28, a sixty year old lady, who had been a life-long member of the church and had served in many positions of leadership through the years, came with her husband to our home. She related how on the previous Sunday night, as one of our members who had recently been saved gave her testimony in a neighboring church, she became convicted of her lost condition. In the early morning hours of the next day she gave her heart to Christ and found a peace she had never known. On Saturday of that same week a college student and football player came to my home to relate how the Lord had saved him in the same service the previous Sunday night. A young married man also found the Lord in that same service; and on Sunday, May 3, these three adults came for Baptism.

On Tuesday, May 5, a mother of two college students, and one who had discussed with me earlier some of her doubts about her relationship with the Lord, called to say that as she sat at her sewing machine the night before she opened her heart to Christ and was saved. On Sunday, May 10, she came to make her profession of faith.

On Sunday, May 17, after a Baptismal service and another testimony time in which scores of people related their experiences of salvation, three responded to the invitation for Baptism; one a fourteen year old girl who had previously joined the church when extremely young; one a young married lady who was saved about eight months ago in another city and had not been baptized, and the third, a prominent young business man who had been the object of many prayers—the husband of the young woman who first came to see us on that Friday night in January!

Since February 1 we have received into our church membership 12 by Letter and 35 by Baptism. In addition to this response the attendance at all services had shown a marked increase, many rededications have been made, the offerings are at an all-time high, some who had personal animosities have apologized and have restored friendly relationships, and the spirit of fellowship in the church continues to be an inspiration. The spirit of revival is in evidence, people all over town are not ashamed to talk openly about the Lord, and God is still at work. Our prayer is that this spirit may be deepened here and spread to churches throughout the land. The people of Pontotoc know of a certainty that God is not dead!

From Mexico: Wyatt W. Lee, Southern Baptist who serves in Guadalajara, shares an example of the contagion of Christian witness there: "A young blind woman witnessed to a storekeeper and his wife. They came to know Christ and witnessed to a neighboring family who also accepted Christ. This family then witnessed to the wife's brother and family; they have just been baptized and are now witnessing to others. As I sit in church and see two benches filled with people who have been won to Christ through the love of one blind woman, I thank the Lord for Christians like her."



RECENTLY CONVERTED Chief Tambala (left) is second in authority to his brother, Chief Malenga Chanzi. They pose beside an old fig tree bearing a sign noting the arrival there of Dr. David Livingstone in 1868. Livingstone, who camped at the foot of this tree, gave Chief Malenga, grandfather of the present chief, an umbrella.

Muslim Chief, Family Baptized In Lake Malawi

By June P. Carter
Two years ago a discouraged missionary couple paused for a picnic near Lake Malawi and prayed for God's guidance about whether to begin Baptist work in the town of Nkhota Kota. The outlook was dim. Although another Christian group had worked in the area for more than a century, the populace remained largely Muslim.

But after lunch with the couple's mood changed to excitement because of the villagers' response to some Christian literature they distributed. So Mr. and Mrs. B. Rue Scott, Southern Baptist missionaries stationed in Lilongwe, Malawi, decided to begin a ministry to the people along the lakeshore.

Now this work has borne fruit—beyond their early imaginings, say the Scotts. Recently, 29 new converts, including a formerly Muslim chief and his wife and oldest children, were baptized into the Christian faith.

The ceremony took place in Lake Malawi. Fifty Baptist leaders, singing and rejoicing, led the converts to the lake. Hundreds of people followed. Chief Tambala and his wife were the first to be baptized.

Afterward, the chief, in a spontaneous testimony, said that he was following neither the local Baptist pastor nor Missionary Scott but Jesus Christ. He said he knows the Muslim teachings better than most, and that when others realize who Jesus is they will turn to Him.

Rev. J. G. Makhaya, the pastor to whom Chief Tambala alluded, later told Scott that the chief had truly changed. He has, said the pastor, a new love for his wife and children

and a real desire to win others to Christ.

"When I am with him," reports Scott, "he witnesses to everyone with whom we come in contact. He has written letters to all the major chiefs in that area, telling of his conversion

Coronary Care Unit Marks First Anniversary At BH

The Coronary Care Unit of Mississippi Baptist Hospital recently marked its first anniversary with a party for some of its first patients.

Mrs. Brenda Miles, the unit's head nurse, said 436 patients have been treated in the six-bed unit, where every heart-beat is monitored on electronic equipment at a central panel.

Statistics show, said Mrs. Miles, a 14.9 per cent mortality rate in the C.C.U. at Baptist, compared to what used to be a prevalent national rate of 30 per cent.

"This shows what it means," she said, "to have continuous monitoring so we can detect and treat—early—any complication of the heart."

Mrs. Miles points out that eight registered nurses and four licensed practical nurses man the C.C.U. around the clock.

"All of us are specially trained to give instant attention as needed," said Mrs. Miles. "Often we can have them out of trouble even before a doctor arrives."

Mrs. Miles, who previously was head nurse of the hospital's separate Intensive Care Unit for two years, has been head nurse on the C.C.U.

Carey Summer School Largest In History

William Carey College has the largest summer school enrollment in history. The final count is 369, considerably more than in any previous year. In addition to the regular Carey students who are spending their summer studying transient students from seventeen other colleges and universities are enrolled for the summer at Carey. These are Hattiesburg area students who are living at home with parents for the summer months.

A large variety of academic courses are being offered in both of the five-week sessions and it is possible for a student to earn as many as 14 semester hours in the combined 10-week period. All classrooms are air-conditioned as well as the cafeteria, the dormitories and the library. The program has been planned so that core curriculum courses are available also to many recent high school graduates who wish to begin their college career immediately.

The first session ends on July 9 and the second session begins on July 10. Any students interested in summer studies are urged to contact Dr. Joseph M. Ernest, academic dean, for a list of course offerings and fees.



Kindergarten Workshop At MC, June 15-19

LEFT TO RIGHT: Dr. James Barry, Sunday School Board, Nashville; Dr. Frances McGuffee, Mississippi College, director of the workshop; Louis Walsh, Mississippi College; Dr. Peggy Emmerson, Ole Miss; Mrs. Kerry Grantham, Jackson; Carolyn Madison, Jackson State Sunday School Department.



Missionary Kids View The World

Missionary kids press against the window of the toddlers' nursery at Callaway Gardens near Pine Mountain, Ga. Their parents, newly appointed missionaries, were attending classes during a 14-week orientation session. (Photo by W. Robert Hart.)



New Missionary Learns To Plow

WILL ANDERS, a sharecropper for over 50 years, shows Paul D. Eaton, a newly appointed missionary from Fort Worth, Tex., how to hold the reins when plowing with a mule. Anders farms land a few miles from the Foreign Mission Board's orientation center at Callaway Gardens near Pine Mountain, Ga. Eaton, who is assigned to Uganda for agricultural work, asked Anders to teach him some field techniques which might be useful in Uganda. A demonstration grew into a series of lessons. On one trip Eaton brought another missionary appointee who is a veterinarian to examine Anders' mule, which had a limp. (Photo by W. Robert Hart.)

The Baptist Record

Largest Circulation of Any Newspaper
Of Any Kind In Mississippi
JOE T. ODLE, Editor

THE EDITORIAL PAGE

PAGE 4 BAPTIST RECORD

Thursday, June 25, 1970

On To Washington

Dr. Billy Graham, Bob Hope, and other American leaders, have scheduled a massive Americanism rally to be held in Washington, D. C. on July 4. They are asking Americans from all over the nation to assemble around the Washington Monument on that day to proclaim to America and to the world their love for America, their belief in its principles, and their loyalty to the flag and all for which it stands.

Full details are yet to be announced, but we hope that this can be the greatest mass meeting ever held in this nation. The anti-groups have assembled in Washington from time to time, to proclaim their criticisms of the nation, and we hope that those who love the nation and believe in its principles will join in making this the greatest rally of

them all.

The meeting not only has the emphasis on Americanism, but also has united it with an emphasis on the religious principles which have been the very foundation of this nation. When men like Billy Graham share in leadership in such a program we can know that Christ will be honored in the gathering.

We have learned that the great 100 voice choir, Southern Baptist Centurymen, has been invited to participate in the rally. This group sang at the convention in Denver, and made a great contribution there.

We sincerely hope that many Mississippians will be able to arrange their schedules so that they can be in this meeting in Washington on July 4. Those who cannot go, can pray for its success and effectiveness.

ADMONITION AROUND OUR LIBERTY BELL



Christianity: Gaining Or Losing?

What is happening to Christianity? Is it gaining or losing ground in this modern world?

Statistical figures which are appearing are alarming. They raise a warning signal.

Recently released figures show that most major denominations in the United States are declining in membership.

Southern Baptists have not yet shown such a decline, but their rate of growth has greatly slowed down, and in some departments of the church work there have been losses for the past several years.

Reports just published in Great Britain reveal that Baptists there have suffered a loss of almost 7,000 in membership in 1969. While this is only a 2% loss it is a loss.

The current issue of the magazine *T. V. Guide* discusses the losses which are being experienced in many Christian groups. It says that masses are turning from the church, because the church has abandoned its spiritual ministry.

The most alarming figures are those which are given for world Christian membership, as given in *Encyclopedia Britannica's* Books of the Year.

The report for world membership in 1967 as given in the 1968 volume, estimates the total Christian population to be 977,383,000. This includes all groups calling themselves Christian, including Protestants, Roman Catholic and Eastern Orthodox. It also would include all non-evangelical groups such as Christian Scientists, Mormons, etc. In other words it includes everything that calls itself Christian.

The same report for 1968, which is the latest figure available, even in the 1970 *Britannica* Year Book, shows that the world Christian population had dropped to 924,274,000, a LOSS of 53,109,000.

Europe showed a LOSS of 60,274,000. There also was a reported loss of about 2,000,000 in

Africa. Slight gains were made on other continents. BUT THE LOSS WAS STILL over 1,000,000 PER WEEK.

Now it is admitted that there may be some change in methods of reporting, or other means of gathering statistics, yet the figures are not encouraging.

Reports have come from Europe for some time, that Christianity continues to lose its strength and influence there. These figures would appear to be a proof of that.

One interesting fact seems to appear in the reports which we have assembled, and that is that the conservative and fundamentalist groups are the ones which have not suffered losses.

Can it be that it is the abandonment of the Bible as the Word of God, the acceptance of radical theological positions, and the substitution of social action for the preaching of the gospel, that is causing the decline? One cannot avoid the conclusion that this may be an explanation, since it is those groups which have done the above things which are suffering the greatest losses. Europe was permeated with this liberal Christianity, and European Christianity is struggling to live. Only the conservative groups show any strength at all.

Does this have a message for Baptists and others? Does it not say to us that we must stay out of the so called "main-stream" of modern Christianity, if we are to continue to grow and be an effective witness to a world that needs Christ?

Evidently most Southern Baptists sense this, as revealed by actions at Denver. We hope that all Southern Baptists will recognize it and see that we must adhere to the faith that made us if we are to continue a Christian witness to the world.

Our Lord's promise of perpetuity was given only to those who were carrying out his commission. No other group can expect to continue to live, but those who do His will cannot fail.

NEWEST BOOKS

TAIWAN: UNFINISHED REVOLUTION by W. Carl Hunker (Convention Press, 127 pp.).

This is the study book for Adults in the 1970 Foreign Mission Graded Series, on the theme: "Chinese Mission Fields Today." This book seeks to challenge Christians everywhere to today's opportunity: Christian witness can be made among the Chinese. The author states in the Preface: "Main concerns of this book are not politics and economics, nor native customs and religions. If at first it seems that these are the emphases, the reader will soon understand that the Christian witness is always made among people while they are in their life situations, not in isolation or in a vacuum. These aspects are presented merely to emphasize and to clarify the context of Christian witness in Taiwan."

TIM WHOSEVER by Jerome Hines (Fleming H. Revell, 149 pp., \$3.95).

Jerome Hines, celebrated basso with the New York Metropolitan Opera Company for two decades, presents in this book four powerful and original one-act Christian plays. The short, fast-moving dramas are full of fascinating, unforgettable people: a skid row derelict, an eleven-year-old girl, student protesters, a sophisticated television personality, a Christian evangelist, and others.

THE KESWICK WEEK 1969 (Christian Literature Crusade, 224 pp., paper).

Each year we look forward with anticipation to the new edition of the report from the Keswick Week conference, the great spiritual life Bible conference held in England each July. Each book is a refreshing volume of Bible truth as presented at the conference by some of the great Bible teachers and scholars of our day. One cannot read these pages without having his own soul deeply searched and hearing the call of the Holy Spirit to a closer walk with God. These are not mere sermons but heart messages as delivered to waiting congregations at this great conference. Among the features each year is a Bible study on a book or a section of a book of the Bible. This year the study is on 11 Timothy, with the messages delivered by Rev. J. R. W. Stott. If you are looking for spiritual food for your own soul, you will not be disappointed in this book.

TWENTIETH CENTURY PROPHECY - JEANE DIXON, EDGAR CAYCE by James Bjornstad (Bethany Fellowship, Inc., 155 pp., \$2.95).

Jeane Dixon is widely known in America for her ability to make predictions of the future. She it was who predicted the death of President Kennedy and of other members of his family. Edgar Cayce was widely known earlier in this century as a strange character who could put himself into a hypnotic state and diagnose ills and prescribe remedies with an uncanny accuracy. The author studies the work of both of these individuals shows both the strength and weaknesses of their claims, and then seeks to explain the source of their ability. This is an interesting study of the psychic, the supernatural, and the mystical. The author does not believe that God is the source of the abilities of these two individuals.

MINISTERS' RESEARCH SERVICE by William F. Kerr (Tyndale House Publishers, 854 pp., \$9.95).

This is a very unusual book since it is not a book of sermons but rather a book of materials upon which to build sermons. Moreover, it provides a year's training in sermon building, with suggestions on methods of preaching, types of sermon ministry, etc. For example, there are messages under twelve different types of sermon ministry. Examples are the preaching program, counseling, Christian education, church reading, church admin-

istration, evangelistic visitation, and others. There also are 52 messages on that many subjects with suggested titles, texts, and discussion of theme, background and context, commentary and exposition, outlines and illustrations. The studies are thoroughly scriptural and many related scriptures are referred to. The pages are large and one-third of each page is provided for notes made during study. An opening chapter discusses the pastor and his preaching program, dealing with methods, the mechanics, and the messages. Each of the division themes includes a discussion of a particular type of preaching ministry. A long chapter is given to a study of the pastor and his library, with many splendid authors and books recommended. Another chapter deals with the minister and special services. A quick review of this book makes us feel that it could be a very valuable course in preaching and that the man who uses it not only would prepare some splendid messages but actually would learn much about how to be a better preacher of the Word.

STRUGGLE FOR INTEGRITY by Walker L. Knight (Word, 182 pp., \$4.95).

The story of how a great church in a community in Atlanta faced the problem of a changing community and how it met those changes. Unlike some churches which felt that it was best to move, this church decided to stay. Its whole ministry had to change. There were crises, of course. This book tells how the church met them.

BLACK AND FREE by Tom Skinner (Zondervan, 154 pp., \$2.95).

Tom Skinner is a Negro evangelist who was raised in the ghetto of New York's Harlem. This is the story of how God saved him and is now using him in a mighty Christian witness to his own people and others, not only in New York City but across the nation and in other parts of the world. It is a tremendous witness of what God can do when he saves a man.

CHRISTIANS SHOULD BE ATTRACTIVE, TOO by J. Marie Hornsby (Lighthouse Christian Books, Route 2, Box 491, Gulfport, 39501, 101 pp.).

This book on good grooming is written by a Mississippian who owns a Christian book store near Gulfport. Mrs. Hornsby says, "A well dressed lady is still the most beautiful of all God's creative works."

JIMMIE MOORE OF BUCKTOWN by Mel Trotter (Kregel, paperback, \$1.50, 231 pp.).

This is the moving story of the early years of Mel Trotter Mission in Grand Rapids, Michigan. The story is true; the characters are real; only the names have been changed. As the preface states, "Bucktown (the area of the city market) is no more. Many of the redeemed people of our story have gone to glory, but the Mission goes right on with its message and ministry of salvation."

PEACE, PERFECT PEACE by F. B. Meyer (Fleming H. Revell, 63 pp.).

"A portion for the sorrowing," this beautifully bound, gift-boxed little book contains four reprinted sermons: "Peace, Perfect Peace," "How to Bear Sorrow," "The Blessed Dead," and "Comforted to Comfort."

INSTRUCTIVE OBJECT LESSONS by Joseph A. Schofield (Baker, paperback, 143 pp., \$1.50).

These talks are based on easily obtainable objects, or on objects and things familiar to children. They are true to God's Word, applicable to human life, and suited to children's experiences.

UP-TO-DATE OBJECT LESSONS by John H. Sargent (Baker, paperback, \$1.50, 132 pp.).

Here are sixty-three three-minute talks based upon objects familiar to children. The talks are simple and yet stimulating to young minds.



A Woman's World Reaches Far

Beyond the Ironing Board

Wilda Fancher

Wesson Oil, For Instance

Some facetious individual has said that a cardinal rule for a good marriage is that each partner gives 60% and takes 40%. Yes, sir, both have to give and take for a marriage to shape up.

Take Wesson Oil, for instance. You'll have to take Wesson Oil (not by mouth—take it for example.) I can't very often. There's a perfectly good reason. His name is James.

At our house we have taken togetherness pretty far — would you believe we often go grocery shopping together? But when it's time to buy cooking oil I try to get away alone.

Something about shortening and cooking oil puts red dollar marks over James's retina. When he sees me pick up a container of Wesson Oil, he immediately speaks. I hear a commentary comparing the price of Risktex or Sleetdrift and other shortenings. All of them are reliable (and usually cheaper), and I'm sure each one has a hallowed spot in the kitchens of a million or so women; right-ly so.

But I am a Wesson Oil cook. Like I'm a Tide washerwoman. No matter what I buy this week, I come back to Tide and Wesson Oil next week. If I get to the grocery alone.

It's real funny — many of the bags of groceries James buys alone have a jar of cooking oil or a can of shortening — always a new kind. I think it is some sort of brainwashing process by which he hopes to diminish

my exalted opinion of Wesson Oil. He thinks he'll finally wear me down.

What do I do with his purchases? Use them without a word. Then buy Wesson Oil every chance I get.

Some days the chicken is especially good. He says, "What did you fry it in?"

I say in a very controlled voice, in an unconcerned manner, "Wesson Oil." He has little to say. Because he is not convinced. His next bag of groceries is likely to have a jar of Korny Oil in it.

What's the point of the Wesson Oil wrangle at our house? What point can it be stretched to prove? For my money, (no, not mine; for James's money, the money he saves on Korny Oil), it's a classic example of the give-and-take that is necessary for good marriage.

It also says something for the possibility of civilized disagreement. Some might call it a cold war, but it isn't. It's really very warm — this feeling I have about our Wesson Oil dilemma. Both of us get our way part of the time, and it's surely better than the yell-and-tell method. He doesn't yell-and-tell me I am extravagant and stubborn (though I am a bit Wesson Oil). I don't yell-and-tell him he is stubborn and narrow-minded (though he is about Wesson Oil).

It's a sort of unstated policy of tolerance — without — fear. I'm not afraid to buy Wesson Oil. He's not afraid to bring home Korny Oil.



MasterControl Commentary

Consult the station guide for broadcast time in your area.

Southern Baptists' Radio-Television Commission

You Bet I'm A Flag Waver!

Read by: Sam Bogart
Written by: Mary Lou Kleswetter
Munster, Indiana

The rat-a-tat-tat of a drummer's stick, the clash of brass cymbals, and a brilliantly dressed, fast stepping color guard marching down the middle of Any Street, U. S. A., are the appetizers that stimulate my hungry heart for a nourishing feast of patriotism. The chemistry of my anatomy has lacked this ingredient for a near-disastrous length of time and my system is suffering from "patriotic decay."

I want to feel my heart race, a mist to cloud my eyes, and the tightness of that "lump in my throat" to make speaking impossible for a moment. I crave to know that good old-fashioned spirit of flag waving. Let me see visions of Betsy Ross, Washington, Jefferson and Nathan Hale as I watch a parade pass by. If I become so stirred that I shout, "Three cheers for the red, white and blue!" don't jeer me, JOIN me and let the world know you are proud to be an American!

Why can't Americans let loose emotionally and allow their fervor for flag and country to ripple forth as do the red and white stripes of our beautiful American flag? Because somewhere along the curbside of every parade Americans are brainwashed into believing it "corny" to become wrapped up constitutionally with a 3 by 5 red, white and blue piece of cloth. A complacent attitude toward our 50 stars seems the socially-accepted way to respond. God forgive you who have allowed this apathy to destroy our national heritage. A heritage so desired by those who conceive to destroy it that they strive continuously to unravel our red, white and blue braid of unity and endeavor to steal our precious privilege of living free. We modern Americans take so for granted the inheritance we have been given that we have become negligent of the realization that we have been entrusted to preserve this heritage for those yet unborn.

No one is born patriotic. Patriotism must be instilled through constant introduction to the subject just as we are taught our religion. The cross and the flag are the two symbols we as Americans may share regardless of our race, creed, color, financial status or political views. We enter the house of worship to acknowledge our belief in God. The American flag is displayed to educate those around us that we have love for flag and country and the freedoms it stands for. How do we preserve our heritage for future generations? It would be simple if mason jars could be filled and labeled with "Blood Shed While the Star Spangled Banner Was Being Written" or "Tears and Sweat from Those Who Fought at Flanders Field, Corregidor and Pearl Harbor." But the accomplishments of the past cannot be bottled and placed on a shelf for the next generation to open. Our national heritage must be preserved within the capsule of the human heart with enough dedicated character to subject its overflow into our nation's youth. Heritage is preserved through



Antioch Disapproves T. U. Literature

Dear Dr. Odle:

The pastor and deacons of Antioch Church in Neshoba County, have passed the same resolution that the Mathiston pastor and deacons passed regarding the Training Union literature. We feel that if we are to continue to use the Training Union literature, some drastic changes must take place.

Our church gives 18% to the Cooperative Program and 5% to associational missions. We feel that this mission money could be put to much better purposes than spending it for this type of literature. We are loyal Baptists and call on others to join us in prayer for our Southern Baptist work around the world.

The pastor and deacons of Antioch Baptist Church, Albert H. McMullen, pastor, Route 3, Box 216, Union, Miss. 39365

citizenry. We are citizens; it is up to us to set the example for our children to endeavor to be "good citizens." The demonstration of strong faith in democracy and undivided devotion to our country must be made prevalent. The youth of our nation is Uncle Sam's strongest weapon against defeat. Each generation must rekindle in its youth the allegiance to our flag, reverence for those in our nation's past and an attitude of cooperation with the present administration in office, regardless of personal political views.

Count the flags displayed on the private homes on the street where you live this Memorial Day. Ashamed? I am. Total the flagpoles you find naked of their stars and stripes on Flag Day. You won't be proud of the figure. Numerate your blessings on the Fourth of July, our nation's birthday; for your material accomplishments could not be totaled if your first blessing hadn't been that of being born an American. You bet I'm a flag waver, and when I place my right hand over my heart as that glorious American flag of our passes by, I feel very near to God. And that's a pretty good place to be in these troubled days. Try it!

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EDUCATION WHAT'S HAPPENING

THE EDUCATION COMMISSION, SBC

"Most of the serious psychiatric disorders encountered among college students have their origin and conditions in the home and in relation to other significant persons in the student's early life, rather than in conditions encountered in college," Dana L. Farnsworth, Director of Harvard University's Health Services, told the fifth National Conference on Health in College Communities.

"College stresses are of little significance in the causes of suicide among college students," said Dr. Farnsworth. "It would be a mistake to assume that the present troubles of students are due to a decline in their mental health. In fact, it might be argued convincingly that the nature of their dissatisfaction connotes a higher-than-usual level of mental health, particularly in the realm of concern for others."

"The opinions of radical students are not a proper concern for the psychiatrist," he said. "Actions which are designed to bring about social change, but instead result in complete self-defeat and frustration, are a proper subject for the psychiatrist's concern when such a person consults him."

ON THE MORAL SCENE

CHRISTIAN LIFE COMMISSION, SBC

The Nation's crime rate increased 11 percent in 1969 and police were able to solve only 20 percent of the serious crimes, FBI Director J. Edgar Hoover reported recently. In releasing preliminary figures on 1969 trends, Hoover noted that all types of major offenses remained on the upswing. He cited particularly a 16 percent rise in armed robberies. Nevertheless, the 11 percent rate was the smallest in four years. . . . Hoover said police arrests for all criminal acts except traffic offenses rose 7 percent, with adult arrests up 6 percent and arrests of persons under 18 years of age up 11. But police were able to solve only one fifth of the serious offenses, he noted, and the overall clearance rate — those crimes actually solved, recorded a 3 percent decline. Among violent crimes, the biggest increase was in forced rapes which went up 16 percent over the previous year. There were 7 percent more murders. . . . The FBI director, again pointing to offenses committed with guns, said serious assaults in which a gun was the weapon rose 12 percent during the year, and a gun was used in nearly one out of every four aggravated assaults. (The Atlanta Constitution, 3-17-70)

The Bible and Baptist Literature

Thursday, June 25, 1970

BAPTIST RECORD PAGE 5

(NOTE: This is the message delivered by the editor at the "Affirming the Bible" Conference, which preceded the Southern Baptist Convention in Denver. So many requests have come for its publication that we have decided to reproduce it in the Baptist Record. The message was delivered from manuscript, so is almost exactly word for word as it was given. The writer sought to make it very clear that he has no desire to make any personal attack upon boards, agencies or individuals, but simply was making suggestions and the plea that literature meet the standards of "middle-of-the-road conservatism" which has been requested by the convention.—Editor)

By Joe T. Odle, Editor
The Baptist Record,
Jackson, Mississippi

Long ago I learned the admonition of the Apostle Peter, "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." I do speak with "meekness and fear," for I fully recognize that of all the messages being delivered at this conference, this will be the one most easily misunderstood, since I am dealing with products. I have prayed that I may speak in love, and objectively, dealing with principles rather than personalities.

I am a Southern Baptist. I always have been a Southern Baptist, and I expect to be one until I die. I love Southern Baptists, with their churches, their agencies, their institutions and their world program.

From the time that I attended my first "card class" in the Sunday School and received my first lesson cards in the old Kind Words series, with a colored Bible picture on one side and the lesson story on the other, I have known and used Southern Baptist literature. Many of the most treasured books in my library bear the imprint of the Sunday School Board or of Broadman, and that agency has published more than one and one-half million copies of my little book. I am thankful to God for the ministry of all of the boards and agencies of the convention, as they serve both the convention and the whole world in their ministry. I count it a privilege to know personally every Southern Baptist agency leader, and to number them among my closest friends.

Not in any way do I consider myself a judge, self-appointed or otherwise, with authority to tell a single agency how to run its affairs, for I fully recognize the position of the boards and committees named by the convention. At the same time I also understand the freedom of every Southern Baptist to voice his opinion when he questions the activities of any agency, as long as he does it constructively and in love. What I shall say here tonight represents my own thinking, and I do not claim to speak for a single other person.

However, when I knew that it would be my responsibility to deliver this message, I wrote to one hundred Southern Baptist pastors, theologians, denominational executives and laymen, asking for their thinking concerning this subject. I have received answers from more than sixty of these men, and can assure you that I am not alone in my thinking.

I also wrote to several independent publishers of Biblical literature seeking to learn their publishing policies.

A letter went to Dr. James L. Sullivan of the Sunday School Board, asking for a statement of the policies of that board. I have received the finest cooperation from all of these (especially from Dr. Sullivan) and have gleaned most valuable information concerning what is being done in the field of publishing Christian literature.

In addition to this I have given much time to a study of the materials published by Southern Baptist agencies, and also to the criticisms that have been raised concerning some of it. Time was spent, too, in meditating and praying about what publishing policies should be. Out of all of this research, study and prayer, have come the things which I wish to say tonight.

I should like to take a text. I have chosen I Cor. 14:8 "For if the trumpet give an uncertain sound, who shall prepare himself for battle?" Paul is discussing speaking with tongues when he makes this statement, and is calling that practice the giving of an "uncertain sound." He suggests that since the Corinthians are zealous of good works, that they should seek to "excel in the edifying of the church." I would like the use of the printed word as the sounding of a trumpet, and would pray that all that is printed in the name of Southern Baptists "excel in the edifying of the church" and that it never be allowed to give an "uncertain sound."

I. DEFINITION

Let me make it clear that when I speak on the Bible and Christian literature that I am thinking not only of curriculum literature, but also of books, periodicals, tracts, and all other printed materials published by any board or agency or institution of the Southern Baptist Convention.

II. RECOGNITION

It must be recognized that even as

the sound of the trumpet is important to men facing battle, so literature plays a most important part in the life of any institution or group. Literature reveals what the group believes, but it also helps direct the action and mold the thinking of the group, and determines what it will believe in the future.

Grave is the responsibility of our convention as it provides literature for each new generation. Not only have individuals entrusted their souls, and parents entrusted the souls of their children to the churches and denomination, but also the very future of the convention itself will be determined by what is taught today. If each new generation is given the truth, then it not only will walk aright with God in the light of eternity, but also will build a stronger denomination for the future. That is why it is imperative that our literature give no uncertain sound.

III. CONCERN

Why should any person be concerned about anything appearing in Southern Baptist Literature? Do we not produce some of the very finest Christian literature coming from the presses today? Do we not have trusted Southern Baptist leaders on our boards, and serving as administrators and on the staffs of the agencies? Are not the editors and writers of our books and other materials men of integrity, and Christian faith, and men known and respected by Southern Baptists?

The answers to all of these questions must be in the affirmative. Trusted Southern Baptist leaders do have responsibility for everything printed or published by the agencies, and materials coming from Baptist presses have been second to none anywhere in the Christian world. The Sunday School Board has done an outstanding job through all the years of its history in the provision of curriculum literature. In content, in format, in grading, and in every other way the materials have been prepared to meet the needs of our churches, and by and large have been most acceptable to our people everywhere. Like wise an outstanding job has been done in the publishing of books, and tremendous contributions have been made in this field of Christian literature. Of course, not all books published have been of the same value, but we must generally commend the job that has been done. The same can be said concerning the other agencies. Whether periodicals, curriculum literature, program materials or books are considered, the general appraisal must be one of approval. Southern Baptists have done an outstanding job in the publication of literature. Furthermore, announcements concerning the curriculum literature for the seventies reveal that the Sunday School Board and other agencies are to provide the churches with the very best literature available to Baptists today. We commend them in this effort.

And yet, after saying all of this, we must admit that something is wrong. There is appearing in some of the literature materials which are raising questions in the minds of a large segment of the Southern Baptist constituency. A rumbling is being heard that will not be silenced, and that rumbling seems to be gaining in crescendo. No amount of reassurance from leaders has been able to stop it, nor can we expect it to ebb as long as objectionable materials continue to appear. And this concern is in the hearts, not of enemies of the convention, but of those who love it devotedly.

What is causing this disturbance? What is appearing in the literature which is giving concern to pastors, laymen and others across the convention? A careful documentation will reveal that many things have appeared which have caused this concern. Time will not permit my listing large numbers of them. Instead I shall state general conclusions which I have reached after much study, and shall include some documentation for each of my statements.

1. It is evident that there has been, in recent years, a trend of a more lenient attitude toward theological liberalism. This is, of course, the basic cause for the restlessness that is disturbing the convention. While this is not new among Southern Baptists, it has tended to surface more in recent years. There are numerous proofs of this trend. Let us consider some of them.

(1) Proof of this is found in the publication of books such as the Broadman Commentary, the new Study Course series and in individual volumes such as "Is The Bible A Human Book?" While we could cite numerous other examples, these are enough to show the trend. While the books may have value, a careful examination reveals that they do not always present the conservative position that has characterized Southern Baptists through their history.

If one questions this let him examine the Broadman Commentary on what it says about: inspiration; the J.E.P.D. theory of the authorship of the Pentateuch; a pre-Adamic man and Adam being a "representative" man; the questioning of whether the God we worship would destroy the

race in a flood; whether God actually destroyed Sodom and Gomorrah; whether Abraham actually was commanded of God to offer Isaac in sacrifice; or whether Moses actually saw a burning bush. Or look at the naturalistic explanations of the crossing of the Red Sea, the suggestion that a landslide may have dammed the Jordan for Joshua's crossing, that a volcano may have given the impression of the pillar of cloud and fire, or that an earthquake may have caused the fall of the walls of Jericho.

If one doubts that the New Study Course is different from the old, let him consider its lower view of inspiration; its questioning of Daniel's authorship of the book bearing his name; its statement that questions concerning whether Bible miracles are true is "irrelevant"; and the questions it raises concerning the authorship of some New Testament books. This may be modern scholarship, but it certainly is a change from positions taken in the old study course series.

Listen to these statements in the compilation of messages called "Is The Bible A Human Book?" a volume which has some valuable material in it. One author says, "It borders on the heretical to speak of the Bible as the final authority in matters of religion." Another says, "Whether the Bible is the word of God or contains the word of God is just so much shadow boxing." Still another speaks of "the irrational and unhistoric position of a few literalists who claim 'verbal inerrancy' of the writings." These hardly represent the views held by those who have written for Baptists in the past.

I am fully aware that the Sunday School Board will deny that any book or set of books which it publishes necessarily represents its theological point of view, and I can understand the grounds for saying this. Nevertheless, it must be admitted that the commentary was conceived and planned and developed under the direction of the board, and the board's editor served as editor in chief. Responsibility for what is in these and other books which it publishes simply must be accepted by the board. Even the publication of books such as those by Dr. Criswell does not offset material such as this.

(2) Another proof of the liberal trend is in the advertising and sale of books. A few years ago when it first appeared, The Interpreter's Bible, most widely known of the liberal commentaries, was not even stocked in some of the Baptist Book Stores, and if a person wanted to purchase the set it had to be ordered. Today, however, the set is featured in a full page, full color ad in the 1970 book store catalog. I am not discussing the propriety of so advertising this set, although I seriously question the wisdom of that, but I simply am saying that attitudes have changed.

(3) What is true of books also has been true in curriculum materials. All of us are familiar with the use of quotations from and references to liberal writings, which appear from time to time in that literature. A recent example is the discussion on evolution which appears in a current adult Training Union quarterly.

It is not possible to pass judgment upon the new literature for the 70's since it has not yet been released. However, brochures concerning these publications, indicate that some of it purposefully will be more liberal than other, being provided to appeal to certain groups. The Sunday School Board seeks to minister to a wide spectrum of Baptist thinking, and evidently plans to include more liberal thinking in some of its projected publications. This clearly indicates a more lenient attitude toward liberalism. However, since there are so many differing views among Southern Baptists the board simply cannot please all. Its only recourse is to carry out the will of the majority.

2. A second trend which is just as disturbing is the tendency to allow questions of Biblical criticism to creep into the curriculum materials. This has not happened very often, but many question whether it should appear at all. No one will deny that Biblical criticism, carefully and wisely used, has a proper place, but many would question whether that place is in quarterlies which will be used by the rank and file of Southern Baptists. Most of them know nothing about Biblical criticism, are not prepared to use it, and probably could care less.

3. A third trend which is even more disturbing is the indication that the literature is moving away from the positive doctrinal stand which the Southern Baptist Convention has espoused during its entire history. Certain truths and doctrines make us Baptists, and most of us see no reason that these should not be clearly presented in our literature.

Now, however, there appears the move to downgrade those doctrinal distinctives. Some of the writers seem to hesitate to say what Baptists believe, or even to make their own positions known. For example, in a Young People's Quarterly for the first quarter of 1970, there appeared a lesson on the baptism of Jesus written by a seminary professor. In the dis-

cussion, the writer asks the question, "What does Christian baptism mean?" He proceeds to give the Roman Catholic view and the view of Protestants who practice infant baptism. Then he says, "Seventeenth century Baptists regarded it as a sign of death, burial and resurrection to newness of life, of the believer's interest in Christ's sacrifice, of his union with Christ, and of the Christian hope of a resurrection to a fuller life. (Rom. 6:35). About a century ago some Baptists in the United States taught that baptism is the Christian's first act of obedience, and the door to the church." That is the end of the quotation, and the end of the discussion on the meaning of baptism. The author does not interpret what the New Testament says. He does not say what modern Baptists believe. He does not state what he believes. The student is left with the whole matter hanging. This is poor lesson material, and it most certainly does not present the Baptist position clearly.

Another example is found in the announcements concerning some of the Training Union literature for the 70's. One unit of study will deal with the question "What I believe" and will consider the doctrines of God, man, sin, salvation, the church and others. With each session plan is the starting question, "What do most Baptists believe about... this doctrine?" I am not nit-picking, but I am concerned. Have we become so weak doctrinally, that we cannot even say this is what Baptists believe about God, this is what Baptists believe about sin, man, etc. If we do not have a doctrinal position on these great central truths, then what excuse do we have for existence as a denomination?

4. There is a fourth trend which is causing concern in many hearts. This was the first thing mentioned by some of the men who discussed their apprehensions with me. There is an overemphasis on social action, with the resultant danger of neglect of the central spiritual message. Critics are not saying that no emphasis should be given to this area of the work, but rather that it is not, and never has been the major emphasis, and that it should not be that now. They are all too cognizant of the fact that other denominational groups which have become enamored with this emphasis, soon have turned away from the message of spiritual redemption almost altogether. This has not happened to Southern Baptists, but it could happen.

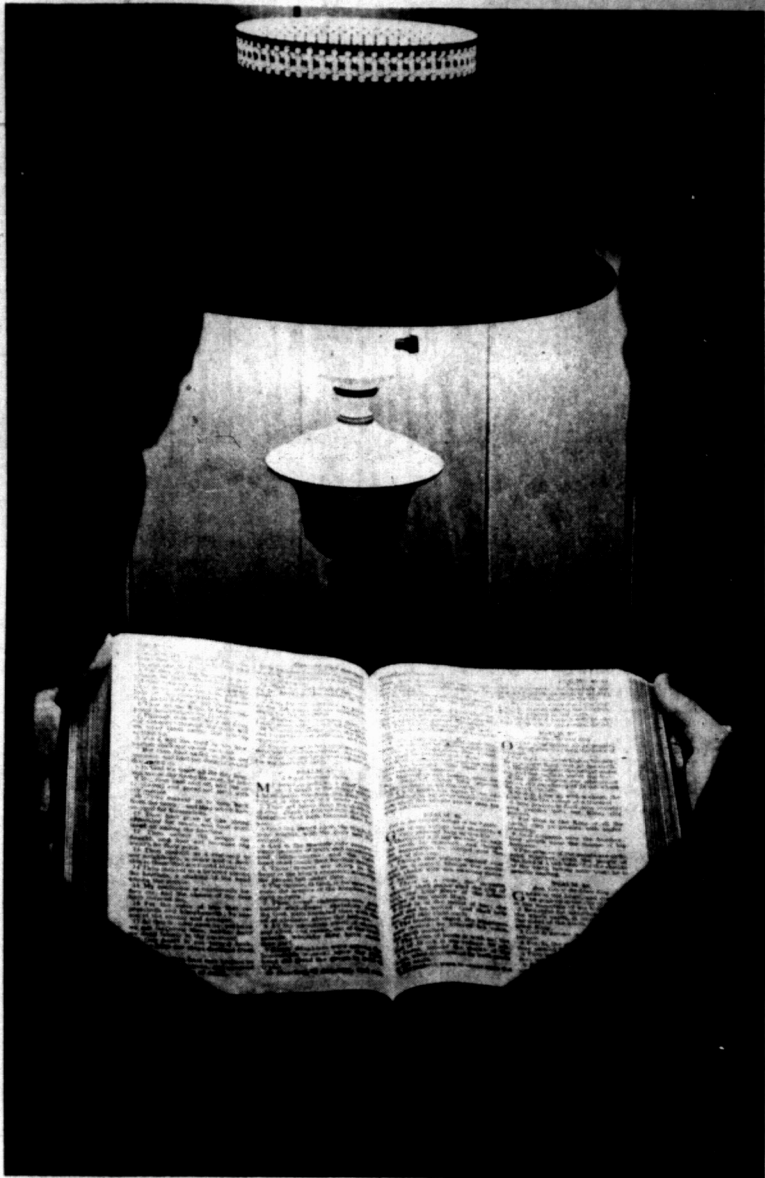
5. There is still a fifth noticeable trend which is disturbing. In some literature there appears to be a tendency to emphasize the intellectual approach instead of a Biblical one, that the material all too often fails to meet the spiritual needs of the people. The problem is twofold, since, not only is the material often written at such an intellectual level that many people do not comprehend what is being said, but also the Bible is the only true basis for meeting spiritual need. A recent letter from a pastor, speaking of Training Union literature, says in part, "We are so fed up on psychology, intellectual arrogance, and professional wordiness." A letter to the editor in a state paper asked when the Sunday School Board was going to provide literature for small churches which did not have college trained leadership. Evidently some of the literature fails in its effort to communicate with a large segment of the convention constituency. Moreover, literature without a solid Biblical base does not meet the spiritual needs of the people in the churches, nor will it be acceptable to them. Could this have been the reason for the numerous protests concerning sex - education material recently included in some of the literature? Could it have been that the subject was presented more from a psychological and sociological point of view than from a Biblical one? It is my opinion that most Southern Baptists will accept discussion of almost any subject relevant to their lives and church work, if it is Biblically based, is presented in a fitting manner, and is so written that it is understandable to the average person.

These, then, are some of the issues which I find disturbing Southern Baptists today. These are the "uncertain sounds" many are hearing from the Baptist trumpet. When we distill them to their basic meaning we find that in almost every case the issue is the Bible and the Bible message.

Of course there are some who will contend that these are inconsequential or minor matters, and that we should not be disturbed by them. I would remind those who take such a position, that minor matters have a tendency to become major ones, especially when they relate to the basic truths. The old fable of the camel in the tent, is still true, for once the head is in the tent there always is a demand for more room.

IV. QUERY

One finds himself asking how can this be happening to Southern Baptists, when the convention so often has emphatically spoken to the agencies, requesting that they preserve their conservative stance? Just last year in New Orleans, the convention, on motion of the executive secretary of the



Sunday School Board, said, "That this convention call to the attention of agencies the doctrinal statement framed after careful study and much discussion at the annual session in Kansas City in 1963 and vigorously urge the elected trustees responsible for these agencies to be diligent in seeing that the programs assigned to them by the convention be carried out in a manner consistent with and not contrary to the convention's aforesaid statement of faith."

Note the words, "vigorously," "allegiant," "see to," "consistent with and not contrary to." I do not know how a statement could be stronger, and this instruction is addressed to the trustees of every Southern Baptist board, agency and institution.

I wonder how many boards of trustees have given any attention to the matter at all. I would hope that all of them have. I am of the opinion, however, that great numbers of Southern Baptists would seriously question whether the convention's instructions were followed in the publication of some of the materials which have been mentioned.

Why is this happening? There may be two reasons. It may be that trustees, executives, and editors and writers, feel that even though they accept some of the more liberal theological views, that their position actually is conservative, and that they are carrying out the will of the convention. If this is their thinking, then I believe that their interpretation or definition of conservatism, is quite different from that of many Southern Baptists.

It may be, however, that these men who have the responsibility for the agencies and for the literature they produce, feel that the convention is wrong in what it is requesting, and that their more liberal view is the correct one. They feel that their position is what Southern Baptists need to have, so they are publishing these materials with their point of view, despite the instruction of the convention.

In either case, the problem - creating materials are appearing in the publications, with the result that dissent and confusion are being aroused all across the convention. This will continue as long as it continues to appear.

How can the problem be solved? I am of the opinion that the solution can be found only by changing some of the publishing policies of the agencies. They will have to bring those policies in line with the desires of the convention, or the conflict will continue. I should like to suggest five principles of policy which I believe are essential if the rumbling in the convention is to be stopped, and threatened disruption avoided.

V. SUGGESTED POLICIES

1. Everything that is published by Southern Baptists should be Biblical in its content or in its foundation. This should especially be true of curriculum literature, but even books and periodicals should be true to the Bible as the inspired Word of God. Why should not our publications be based upon the Bible, if it is the Word of God? Why should we offer a stone when the world needs bread, and we have the bread to give?

It is the Bible which is divinely inspired. It is the scriptures which are God breathed, and are "profitable for teaching, for reproof, for correction and for instruction in righteousness." It is the Word of God which is "quicker than any two edged sword, piercing even to the dividing asunder of the soul and spirit, and the joints

and marrow, and is a discernor of the intents and thoughts of the heart." It is the Bible which reveals the will and purpose of God for man. It is the Bible which is used of the Holy Spirit to bring conviction to men's hearts. It is the Word... just the Word... which is the greatest force in bringing men to God. We should not publish literature that raises questions and doubts concerning the Bible, or that turns men away from it. All that we need to do is proclaim the Word, so that men may hear and understand.

In this dark and tragic day, when men are groping about in the world's gloom, seeking an answer to life's problems, a solution to its perplexities, and deliverance from its burdens, let us give them the Bible, God's answer to their needs. Let us not as Baptists be blind leaders of the blind. Let the Southern Baptists' trumpet give no uncertain sound in this area. Let our convention continue to be known to the ends of the earth as a Christian people who believe in, preach and publish the Word of God.

Now it must be acknowledged that many Southern Baptist leaders have set this as their goal in the literature published under their direction. Let me point out to you the following statement found on page one of the Sunday School Board's Literature Selection Guide for the 1970's.

"The Bible will continue to be the foundation for the total curriculum. We affirm the statement on the Bible in 'The Baptist Faith and Message.' We hold the Bible to be our authority for faith and practice. We look to the Bible for our message and polity. We turn to the Bible for living. We search the Bible as the authority and guide for a church's teaching ministry, as subject matter for faith and character, and for Christian learning and development.

"There is both necessity and logic in building the curriculum on God's revelation of himself as found in the Bible. The Bible is God's message to men. It alone speaks with finality on redemption and righteousness. It is the criterion for moral values and human responsibility."

Every one of us can say "Amen" to this statement, but the statement itself is not enough. The implementation will depend upon the views concerning the Bible held by the editors and writers. If they believe, with the 1963 Statement of Faith, that the Bible "has God for its author, salvation for its end, and truth without any mixture of error, for its matter," then there should be few problems in carrying out the above stated purpose. If they do not believe this, then we can see problems continuing to arise.

2. There is a second principle which must be followed in all of our publications, curriculum and other. They should be thoroughly Baptist in their doctrinal position. This makes no change in the first principle concerning being Biblical in content. Every doctrine which Baptists preach is Biblical, and every doctrine of the Bible is accepted by Baptists.

The argument is made that there is no Baptist doctrinal position, since we are not a creedal people. This simply is not true. We are not a creedal people, but we do believe certain great doctrinal principles which make us Baptists. Baptists are not Roman Catholics. They are not Methodists. They are not Presbyterians. They are not Mormons. Why? Because of their beliefs. Something differentiates (Continued on page 6)



Parkway, Natchez Breaks Ground For New Sanctuary

PARKWAY CHURCH, NATCHEZ recently broke ground for a new sanctuary that will seat about 825 people. The building is presently under construction. Shown turning shovels of dirt are, left to right, Homer

King, chairman of deacons; Robert Marler, Chairman, Building Committee; and Rev. Fred E. Robertson, pastor.

"The Bible and Baptist Literature"

(Continued from page 5)

them from others, and it is their doctrines.

Those doctrines, both the distinctive, and those which are held in common with some other Christian groups, should be included in the literature, and the literature should be written on the basis of them.

If we are to give a clear, uncertain sound to the world we must proclaim what we believe. If we are to raise up a generation to follow us to continue the heritage which we have received from our fathers, and with strength to meet the sophistries of the modern world, then we must teach them what we believe. Our literature must be doctrinally sound, doctrinally Baptist.

3. There is a third principle which is of vital importance. The literature should be Christ-centered in emphasis. The central message of the Bible is Jesus Christ. "God was in Christ reconciling the world unto himself." Christ is above all in the Bible, in the world, and in eternity. All of the purposes of God for mankind center in him. He must be at the center of our preaching, our teaching and our publishing. The world's greatest need is to know Jesus Christ. Let no book or periodical or printed page go forth from a Baptist press that does not proclaim Jesus Christ as Lord and Saviour and hope of the world.

4. There is yet another principle. The literature should be church-centered in application. I am thinking of the church as a living body, made up of baptized believers, so this is an emphasis not only upon the Lord's institution, but also upon his people. This principle is of special importance in this day when many are saying that the church is dying, and others are saying that it no longer is relevant. How mistaken they are! It is the church which the Lord established as his institution to do his work in the world, and it was to this institution that he gave the promise of perpetuity. He said that his churches would be in the world until he comes again. It is these churches which must proclaim the gospel, win souls, baptize new members, teach and minister to those who are won, and enlist them as evangelists to win others. It is the churches which must join together in establishing other churches, in building institutions, and in undertaking the worldwide missionary enterprise. The literature must be church centered, and as it is, it must be prepared with the people who make up the churches in mind. It must be written to meet their needs, and to help them to grow spiritually and attain the purposes which God has set for them. It must bless and strengthen them as builders of God's kingdom.

5. There is one final principle which must be followed if the literature is to be what I believe most Southern Baptists want it to be. It must be conservative in its theology. This, of course, is the crux of the literature problem. This is where the disagreement centers. But if Southern Baptist literature, books and publications are to be acceptable to the majority of Southern Baptist pastors and people, they must meet this standard. Most Southern Baptists hold a conservative view of the Bible and they want the literature of Southern Baptists to be conservative too. They believe that the statement of faith adopted in 1903 interprets the conservative position. It is neither to the extreme right, nor to the extreme left. This is the Biblical conservatism which has been the Southern Baptist hallmark for a century and a quarter. It should not be changed now. One of Southern Baptist's most respected and most widely known pastors wrote me "I see no reason for letting liberal trends be recognized and encouraged" in the literature. He added that if it is found necessary to include these liberal positions to help present truth, then the answers to them should be positive, and the true position clearly shown.

There are those who argue that we are living in a different day, and that theology has changed. Yes, but the Bible has not changed, and man's need of redemption has not changed. Some will say that such a theological position will set us back a hundred years. No, it will set us back 2000 years, and that is where we want to be, for that theological position is timeless, as modern as tomorrow. If there are those amongst us who want liberal materials, let them go elsewhere to find them. There are plenty of publishers of such materials, and some even wear the name Baptists. But let Southern Baptists continue to be known to the whole world as publishers of Bible based, Bible believing, Bible proclaiming, God-honoring literature, books and periodicals in the conservative field. We have no desire to be anything else.

VI. CONCLUSION

I hear the remonstrance from leaders of the agencies. "This is what we are striving to do. These are the principles we are following." I respond, "Praise the Lord. That is what we want, but the literature and books and periodicals will be the proof." As long as Southern Baptists continue to find in them unacceptable teaching, they will continue to say to the agencies, "Go back and look once more at the convention instructions, and make your product meet those standards."

Daniel Memorial To Help Support Church In Idaho

Daniel Memorial Church, Jackson (Dr. Allen Webb, pastor), has voted to assist with the pastor's salary for Trinity Baptist Church, Moscow Idaho. The pastor and his wife, Rev. and Mrs. Bendon Ginn, are pictured. Mr. Ginn has completed his seminary work at New Orleans and the couple have moved to the church field.



Daniel voted to send a minimum of \$50.00 per month and a maximum of \$100 per month.

Mr. Ginn writes, "My wife and I have been in Moscow since May 1. We have settled down comfortably in our small apartment across from the University of Idaho. We have made the transition and adjustments without any problem. Our impression of the city and surrounding area is very good and quite wholesome.

"As for Trinity Church, it was as we remembered and expected. Run down in most every area, and in need of organization and leadership from the bottom upward. However, the small group of people who make up the 'core' of the church's support numerically and financially are fine people. They have received us with warmth and encouragement. Sunday school attendance has ranged consistently in the 40's and reaching attendance has been above 50 and up to 70. Collections and offerings average around \$125.00 per Sunday. So we are gratefully ready for the open doors to us and for the provision the Lord is making for us.

"As to our needs, the most urgent would be the building payment of \$222.00 monthly."

I have read with deep interest and encouragement a statement by Dr. Sullivan concerning The Sunday School Board's method of editing and checking curriculum materials. It is a good system, but will be only as strong as the convictions of the men who serve as editors. Their beliefs will determine what will be in the printed materials. The final responsibility, however, rests upon the trustees, who have been instructed by the convention which elected them, to see that the materials issued by their agencies shall be "consistent with and not contrary to" the statement of faith. It is their responsibility to see that the objectionable material is removed from the literature. I believe that it can be done; I pray that it will be done; I would plead with those responsible for our publications to see that it is done.

If it is not done two things will happen. First, more and more of the churches will turn to other sources for their literature and books, and second, more and more churches will pull away from the convention. If we fail to adhere tenaciously to the faith that has made us, we inevitably shall lose ground and strength. This is not a warning. It simply is an opinion based upon what has happened to other Baptist groups, and other denominations. I feel that if we are not able to rid ourselves of liberal influences, we shall face very serious problems in the days ahead.

I sat in a conference of Southern Baptist evangelism leaders in Nashville last December, when that body was being addressed by a pastor and leader from another denomination. As he began to speak he said, "I should like to take each of you by the nape of the neck and shake you, and say to you 'Act while you have the votes.' Get rid of liberalism while you can. If you do not, the day will come when the situation will be like it is in my denomination. There the liberals can vote the conservatives out any day that they wish to do so. They have the votes."

The world is listening for the Southern Baptist trumpet. May its message be based solely upon the Word of God. May it never give an uncertain sound!

\$25,000 Gift To MC Is Memorial To Dr. Gillon

CLINTON, Miss. — A prominent Baptist pastor, now deceased, who worked as a shoe cobbler in order to attend Mississippi College, has been memorialized at the college through a \$25,000 endowment gift by an anonymous donor.

Dr. John William Gillon is the alumnus being honored. A native of Providence, Miss., he served in some of the more prominent Baptist pastorates of the South and Southwest and was a frequent contributor to denominational publications.

The anonymous donor requested that the \$25,000 donation be added to the general endowment of the college, with the specific designation that it be a personalized endowment in memory of Dr. Gillon.

The life history of John William Gillon, who died in December, 1931, is an inspiration to any young man who has received a divine call to preach.

Starting to school in the community of Providence when he was six years old, Dr. Gillon had his session divided into two sections — two months in mid-winter and two months in the summer when the crops had been laid by.

He remained on the farm until he was 16 years of age. On Sunday mornings he is reported to have done the out-of-door work, cooked his breakfast, cleaned up the house, and walked five miles to Sunday School, always arriving on time. The house chores fell his lot, as his mother died when he was five.

Rev. H. Duane Ivey, former Mississippian, was installed early this year as pastor of the First Baptist Chapel, Chelsea, Massachusetts. He went to Chelsea from the Cape Cod area where he had served as pastor of First Baptist Church, Falmouth, Mass., for five and one-half years.

For the past two years he has served on the board of directors of the Baptist General Association of New England, and presently is on the Executive Committee of the Massachusetts Baptist Association.

After receiving the B. A. degree from Mississippi College, Mr. Ivey earned the B. D. and Th. M. degrees from New Orleans Seminary.

Mrs. Ivey is also a graduate of Mississippi College, and received the M. R. E. degree from New Orleans Seminary. (She formerly was office secretary, Dept. of Student Wk., Miss. Baptist Convention Bd.) For the past three years she has taught kindergarten at the East Falmouth Elementary School. Presently she serves as president of the Woman's Missionary Union for the Baptist General Association of New England.

The Iveys have one son, Randal, age 12.

The First Baptist Chapel of Chelsea is one of the two mission chapels of Metropolitan Baptist Church, Cambridge, Mass. The latest addition to the Greater Boston program was the purchase by the Home Mission Board of the building and facilities of the American Baptists' First Baptist Church of Chelsea. This church, located in the inner city, had to close its doors because of a diminishing membership. It is the first property owned by Southern Baptists in Greater Boston that has a baptistry. Mr. Ivey is the first pastor of this work since the building was bought, and since the mission chapel has begun there. The building will serve as a center for all Southern Baptist work in that area of the city. In addition to Sunday school and worship services, a coffee house has already been established and large numbers of young people share in this activity. Mr. Ivey is also responsible for the establishment of home fellowships and church extension on the South Shore.

Mrs. Ivey has written the following account of the work in New England:

"Ten years ago there were no Southern Baptist churches in these six New England states. The first group of Southern Baptists met for worship in 1958 and in 1960 organized our first church in Portsmouth, New Hampshire. Now we have 26 churches, 17 missions, and approximately 50 Bible Fellowships.

"During the last two years our lan-



CLARKE SUMMER SCHOOL OPENS — Dean J. C. Watson is shown at left addressing assembly of enrolling students as the first summer term of Clarke College opened on June 8. Teaching Science this year is Miss Margaret Hollingsworth (shown at right) of Lake. She holds the B.S. degree from Millsaps and has taught in Forest schools for six years. Other instructors are Dr. James L. Clark, Dr. O. P. Moore and Mrs. E. E. Chance. The first term will close July 10. The second term opens July 13 and closes August 14.

Converted at the age of 16 at the Midway Baptist Church in Providence, he later moved to Water Valley to attend public school. From the time he was converted he felt that God wanted him to preach. He eased his conscience by telling himself that he did not have an adequate education, and that he did not have the means of securing the preparation that he needed.

He was licensed to preach, however, by the Water Valley Baptist Church and on Feb. 9, 1887, preached his first sermon. The day following this sermon he entered Mississippi College, receiving money from his pastor and church.

When he returned to enter college his second year he carried with him a full set of shoemaker's tools. An announcement by the college president to the student body regarding the student cobbler resulted in both students and faculty bringing their shoes to his room to be mended. Later he served as a cook and a janitor to help raise funds for his college education.

Leaving college, he became pastor of a Baptist Church of Houston, Miss., in 1891. He remained there only a month, however, moving to a pulpit in Okolona. It was while in that pulpit that he entered the Southern Baptist Theological Seminary, thanks to the generosity of a member of his congregation.

From the Seminary he went to a pastorate at Milan, Tenn., and later to the First Baptist Church of Or-

lando, Fla. After a brief trip back to Tennessee, he was called to the First Baptist Church of Sherman, Texas, one of the strongest churches in the South at that time.

He remained at Sherman for three years and then went as pastor of the Broadway Baptist Church in Fort Worth. During his four years there over 500 professions of faith were recorded. In addition, there were over 1500 professions of faith in revival meetings he held outside of Fort Worth.

In 1906 he accepted the invitation of the Mineral Wells Baptist Church, one of the noted health resorts in Texas. The following year he was called to the Gaston Avenue Baptist Church in Dallas and served there until becoming Corresponding Secretary of the Baptist Board of Missions for the State of Tennessee.

During his nine years of service to Tennessee Baptists, Dr. Gillon evoked the admiration of Southern Baptists for his capable leadership, his statesmanship, and his magnificent ability in organizing the Baptist forces of Tennessee.

A diabetic attack forced him to leave his job in Tennessee and he returned to the pastorate, going to the First Baptist Church of Mayfield, Ky., and later to Winchester, Ky. He spent the final eight years of his life as pastor of the First Baptist Church of Shawnee, Okla.

Dr. Gillon was described in one Baptist publication as a man "whose interest includes every phase of our



kingdom enterprise." He was profoundly interested in the promotion of Christian education and few men were able to make a more loving appeal in behalf of aged ministers and orphans than he.

He was also an excellent writer and wrote popular tracts of his time. He was a member of the Board of Western Recorder, the Kentucky Baptist paper, and served as a member of the Baptist Mission Board of Kentucky.

Dr. Gillon attended Mississippi College, Southern Baptist Theological Seminary and received the honorary doctor of divinity degree from Carson-Newman College.

Dr. Tuten To Be Featured Speaker N. O. Conference

The eighth annual Pastors Conference at New Orleans Baptist Theological Seminary has been scheduled for July 13-17, according to Dr. J. Hardee Kennedy, chairman of the Conference Committee. The Conference will focus attention upon the changing role of the pastor in a rapidly changing society.

Scheduled as speakers for the worship services are Dr. Joe H. Tuten, Calvary Baptist Church, Jackson, Mississippi and Dr. Robert S. Magee, Temple Baptist Church, Ruston, Louisiana. Other program personnel include Seminary professors T. J. DeLaughter, R. E. Glaze, Jr., Malcolm Tolbert, and Genter Stephens.

Mississippians In Massachusetts



PASTOR OF the First Baptist Chapel of Chelsea, Mass. is Rev. H. Duane Ivey, former Mississippian. Shown, left to right: Randal Ivey age 12; Mrs. Ivey (the former Fay Lee); and Mr. Ivey.

"Recently our Home Mission Board purchased an American Baptist Church building in Chelsea, Mass. from about a dozen of the members that were left. They had been offered \$120,000 for the building for commercial purposes. They sold it to Southern Baptists for \$11,000 because they wanted to see a ministry in the community.

"Chelsea is in the greater Boston area and has approximately 26,000 population in an area that covers a little less than two square miles. You would not call it a slum area, but it seems to be headed in that direction. One of the heaviest heroin drug traffics in Mass. is just down the street from our building.

"Working in the inner city will be a new experience for us. A varied program of teen clubs, coffee houses, literacy classes for adults and other activities to meet community needs will try to be developed. We will seek to use whatever means we can to reach people with the gospel message.

"Chelsea is the newest work in New England. We now (May 12) have eleven whole members — six adults and five children. Morning worship attendance averages 35. Duane visited one home recently where the woman told him she had never been to church. She is probably about 55. She was in our service the next Sunday after his visit.

"One Friday nights we have from 50 to 100 teenagers in our coffeehouse. Many of them know nothing of God or the Bible, and are hearing the gospel for the first time. A majority of these kids are on dope and have police records. Pray that we can find more Christians to help us. We need more counselors for Friday nights.

Needs
"This summer we hope to reach several hundred in day camp. They will spend all day with us in activities similar to VBS and youth camp. We will probably use Bible School materials these weeks. You can imagine the tremendous amount of handcraft materials needed for all an all-day program. We need inexpensive patterns for handcraft, also need handcraft ideas.

"Since the new 1970 VBS materials are good only for this year, our churches could use textbooks and pupil books and other materials after churches in Mississippi have finished with them.

"Materials we could use for handcrafts in VBS and day camps include clothes pins, popsicle sticks, plastic tomato cartons, styrofoam meat trays, scraps of felt, knitting yarn, plastic flowers and plastic bottles, cardboard, cardboard rolls, sample handcrafts, and teaching pictures.

"Our address is c/o First Baptist Chapel, P. O. Box 251 Chelsea, Mass. 02150."



In Appreciation Of Contribution To Church Music

WILLIAM CAREY COLLEGE music personalities, Donald and Frances Winters, right, were presented a certificate recently by Dan Hall on behalf of the Church Music Department of the Mississippi Baptist Convention Board. The certificate was one of appreciation to the Winters for their unique and dedicated contribution to the cause of church music. Mr. Hall is state music secretary. Dr. and Mrs. Winters have been at William Carey College for 15 years and have recently developed the department of music into a School of Music offering the master's degree in church music and in music education. Before coming to Carey they were associated with the Southern Seminary in Louisville, Kentucky where Dr. Winters and Mrs. Winters organized the first school of music.



Organist Joins Sigrest Team

Music evangelists R. L. and Betty Sigrest of Yazoo City announce the addition of an organist to their music ministry. Fred B. Hood of Philadelphia, received his BME from Mississippi State University in 1969. Mr. Hood is former organist, First Church, Louisville. He is married to the former Carol Jane Pettey, who teaches in the Philadelphia Public School System. His parents are Chief and Mrs. B. S. Hood of State College, Miss.

MC Students Surpass Missions Goal

Earlier this Spring Mississippi College students set a goal to raise \$2,000 to help support summer mission appointees and other causes. They started babysitting, cutting yards, cleaning windows, washing cars and doing various and sundry other chores to reach their \$2,000 goal. When all the work had been done and all the donations tallied the \$2,000 goal had been surpassed. In fact, they almost reached \$3,000, collecting \$2,930 at last count.

The money will be divided three ways to help in various areas of missions. Student summer missionaries will receive approximately \$2,400 while \$360 will be used for a special mission project to send student missionaries to Estes Park, Colo., and \$170 donated to an Indian medical student who works with Dr. Ralph Bethea, a Southern Baptist missionary, in India. Dr. Bethea has two sons attending Mississippi College and is an alumnus of the college.

Revival Dates

Beech Grove (Union Association): July 5-10; Rev. A. J. Childers, pastor of Sasakwa Church, Sasakwa, Okla., evangelist; Rev. James Duck, pastor, song leader; dinner on the grounds on Sunday, July 5, followed by an afternoon service.

Mission Hill (Lincoln): July 12-17; Rev. Russell Scruggs, pastor at Darling Church, evangelist; Russell Williamson, song leader; Rev. Tom McCurley, pastor.

Carpenter Church: July 12-18; Rev. Howard Brister, First, Utica, evangelist; Rev. E. L. Mullen, pastor.

Tompson (Mississippi Asso.): July 19-24; weekday services at 10 a.m. and 7:30 p.m.; Sunday services at 11 a.m. and 7:30 p.m.; Dr. F. K. Horton, evangelist; Rev. Bob Davis, pastor.



Rock Hill Church (Rankin): June 28-July 3; Rev. A. J. Pace, Star, (left) evangelist; Jerrell Rogers, New Orleans Baptist Seminary, (right), song leader; weekday services at 7:30 p.m.; Sunday, June 28 will be Homecoming Day with services at 11 a.m. followed by dinner on the grounds and singing in the afternoon; no Sunday evening service; Dr. Foy Rogers, interim pastor.

SUNDAY SCHOOL LESSON

THE INTERNATIONAL LESSON ———— LIFE AND WORK CURRICULUM ————

The Christian Hope

The Way To Victory

Revelation 21:1 to 22:5

This lesson concludes a year's course, "The Story of God and His People." Our study has been a review of God's acts in history as he revealed himself to men and carried forward his purpose to redeem men through Christ. God dealt with fallen man in mercy. He chose Israel to be a covenant people. He came in Christ to redeem mankind from sin. He acted through the church, empowered by his Spirit, to give the gospel to the world. Appropriately, we conclude this



Christianity Today Hits Vatican Move

WASHINGTON, D. C. (RNS) — President Nixon was accused here of offending millions of Americans by severing the principle of separation of Church and state through the appointment of a "quasi-ambassador" to the Vatican.

"If the World Council of Churches sets up a 22-acre sovereignty in Bossey, Switzerland, will the President make a similar appointment?" asked Dr. Harold Lindsell, editor of Christianity Today, in a statement here.

"The principal of separation of Church and state has served our country well," said Dr. Lindsell, "and we fail to see that principle upheld in President Nixon's appointment of Henry Cabot Lodge as personal representative to the Vatican."

The editor of the evangelical fortnightly observed that "there is nothing Mr. Lodge can do in an official capacity that could not have been done in an unofficial way. This decision grants to the papal see a quasi-ambassador."

Dr. Lindsell said the move "offends millions of Americans who have strongly opposed an official or quasi-official representative to the papal see. Ambassadors are not appointed to churches, and a few acres of land can hardly be used to justify a claim to statehood."

The editor said the President was "ill-advised" to take this step and any gain he expected will be offset by antagonism and disappointment and will help neither the nation nor the Catholic Church.



REV. E. L. HOWELL, (left) Brotherhood director, spoke to Tate County Brotherhood planning conference held recently at First Baptist Church in Senatobia. Mr. Howell explained changes in the Brotherhood program at the supper meeting. At right is Howard Carpenter, program chairman.

study with a lesson on the Christian hope. What was lost in the fall of man will be recovered in the consummation of the kingdom of Christ. The book of Revelation was addressed to Christians undergoing severe persecution. Its symbols and figures of speech, so strange to us, were understood by the early Christians, and from the message of Revelation they gained strength to endure suffering and even death in hope of the certain victory of Christ.

The Lesson Explained God's New Order Verses 21:1-4

The inspired writer was given a vision of a new heaven and a new earth. All that is imperfect and temporary is replaced by the perfect and the permanent. The old order has passed away, and the new order has dawned. Thus we have the assurance that God's purpose from the beginning of time will come to fruition and fulfillment. All this is described figuratively in terms of a holy city, a perfect community, and a bride prepared for her husband. It is God's doing, in all of which Christ shares perfectly and fully with God. The essence and wonder of God's new order is the perfect communion of God with his people. His dwelling is with men; they are his people; he is with them in perfect oneness. The breach and separation which came with man's disobedience and fall are now overcome by God's redemption through Christ. As a result, there is no sorrow, nor death, nor pain. These wonderful words point to an uncertain time in the future. But they point to an absolutely certain fact.

The Blessedness Of The Redeemed Verses 21:22 to 22:5

The new order is the holy city. But there is no temple; the city itself is a temple, nothing more: the temple is the Lord God Almighty. In other words, the new order is characterized by worship. The redeemed are always in the temple. All that takes place is in praise of God. The glory of God is its light, the Lamb is its lamp. In its perfect light there can be no darkness. The redeemed of all nations, all who are written in the Lamb's book of life, enjoyed its blessedness. The kings of earth bring their glory in tribute to the Lord. All the glory and honor of the nations is given to him who is Lord of lords and King of kings. The gates are always open, for no one would desire to leave and nothing unclean or false can enter. The blessedness of the redeemed is the blessedness of life which flows out from the very throne of God and of the Lamb. The redeemed are separated forever from all that is accursed. They serve God in worship. They bear his name. They reign in triumph, sharing in the victory of Christ.

"I Am Coming Soon"

The Christian hope rests on this word of the living Christ. Prior to his death on the cross, Jesus declared that the Son of man will come again.

Church - State - - - -

(Continued from page 1)
their children to parochial schools are "deprived of their share of public funds." The court held 7 to 0 that "if the children of any citizen do not choose to attend (public schools), no parent is deprived of anything." These decisions mark a return to our fundamental American concept of separation between church and state under which our people have been protected from any tax for the support of religion.

Philippians 4
By Bill Duncan

Everyone knows the thrill that a parents gets at a Little League ball game. One evening I was out visiting and was talking with a father about his son when with great pride he began to tell me about his son winning the ball game as a pitcher. The father was so proud of his son's victory.



Paul looked upon the Church at Philippi as his crown (v.1). This was the crown worn by a victorious athlete at the Greek games. It was made of wild olive leaves, interwoven with green parsley, and boy leaves. To win that crown was the peak of the athlete's ambition. This church was the crown of all his labor and his toil and his efforts.

He felt that he had won the victory and now he wanted to share how they could enjoy the victory with him. If they would follow this victory way they would win a crown also.

By Happy

Rejoice in the Lord at all times. And then as if Paul remembered all he had endured and all that was to come to the church he said I will say it again "Rejoice." In spite of his chains he had been very happy. In spite of the dark future of certain death, he "counted it all joy" (James 1:2; "I know what I have said, I have thought of everything that can possibly happen and still I say it — Rejoice." The joy is independent of all things on earth because its source is in the continual presence of Christ.

We need to let this world know that there is a fountain of joy every flowing through the strains and sorrows of life. Religion is not gloom and sadness always. But it is joy always, because Christ is our source of gladness.

The evidence of joy is in our yield- ingness (moderation). We can give up our rights, pleasures, positions, because the Lord is so near to us. The Lord's close presence brings a joy that makes these earthly things not so important. Paul said that the mark of a Christian in his personal relationship with his fellowmen must be that he knows when and where not to insist on justice. The presence of the Lord brings a joy that rights and justice are not so important.

Have Peace

There is a peace which is understandable. You have friends, the sun is shining, you have comforts, and health and wealth. But this peace of the Lord is beyond understanding. Peace in the absence of friends, fair weather, comforts and health.

Guy King says the secret is threefold. (1) Careful for nothing V. 6., not wrongfully distrustfully anxious about things. The Lord will supply all our needs and we do not need to put over emphasis upon the values of wealth and comfort. (2) Prayerful for everything V. 6. What a privilege to carry everything to God in prayer. There are three words for prayer mentioned in verse 6. Prayer is talking to God about everything. Supplication is prayer about specific matters. Request is prayer in detail. Thus we are encouraged to bring God all things and seek his help and devotion. (3) Thankful for anything. A

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thankful spirit about everything is a practical contributor to peace.

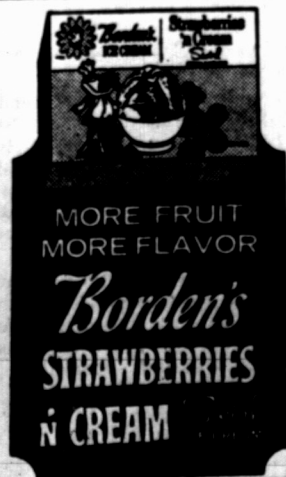
Think right and do right

If we are going to keep our lives free from sin then we must begin with a right thought life. Therefore Paul urges the readers to take a positive line and to cultivate the good thoughts. There are eight things on which the mind may well concentrate. True, Honest, Just, Pure, Lovely, of Good Report, Virtue, and Praise are the good thoughts. These thoughts stimulate other good thoughts. Of course there will come evil thoughts because of the Tempter. It is only wrong if you allow the thoughts that are wrong to harbor there. "You cannot keep the birds from flying over your head, but you can prevent them from building a nest in your hair."

It is not enough to know, we must be sure to do what we know. John 13:17, "If ye know these things, happy are ye if ye do them." The truth is not something to be discovered, to be understood, to be admired, to be preached — it is something to be done. "Those things which ye have both learned, and received, and heard, and seen in me do: and the God of peace shall be with you. (V. 9)

Be Strong

Paul says that he is a complete Master of every situation, he is equal to anything and everything. This means, "I can stand up to life, whatever it brings, even if that means the imprisonment." That seems like a boast but the secret is not altogether with Paul. "In Christ which strengtheneth me" is the secret. In Christ there is all the strength that I can possibly need. The more we call Christ to control us the more we have his strength available to us. "God will supply all your needs according to His riches in glory by Christ Jesus." V. 19. There never will be enough in our strength. But in his strength there is more than enough. The secret to spiritual victory is not how well we build up ourselves but how much we allow him to strengthen us. We do not need human strength, but divine power.



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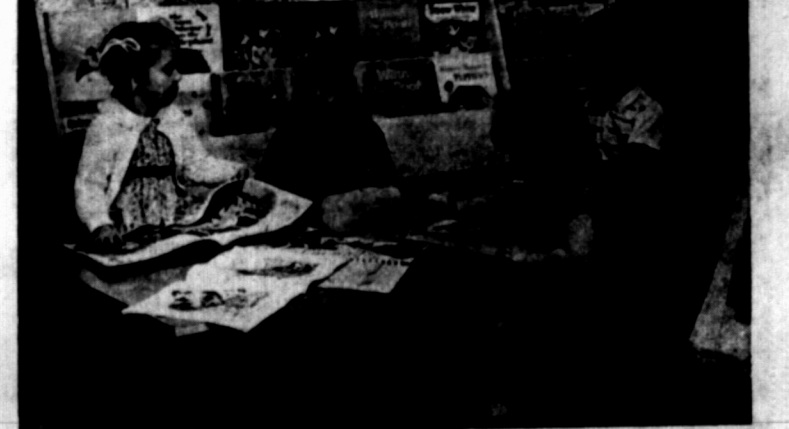
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Devotional

Faith In The Fire

Daniel 3

By Don R. Cooper, Pastor, First, Southaven

Paul, the apostle, exhorts us: "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked" (Eph. 6:16). Oftentimes we do get caught in the line of Satan's fire. How strong is your shield of faith today?

Many years ago three young Jewish men had their faith tested literally "in the fire." Shadrach, Meshach, and Abednego were captives of the Babylonians and their king Nebuchadnezzar. They were commanded to worship a golden image, but their faith in the only true and living God made them refuse. Earlier they had refused to defile their bodies with the king's meat and wine. Has your faith led you to refuse lately that which is contrary to God's will?

Because of their refusal it was commanded that they be cast into a burning fiery furnace. Their faith led them to rely on their God who, they claimed, "is able to deliver us" if it was to be His will. God does not promise to exempt us from the "fires" of this life, but He does promise to walk with us through them.

Their total reliance on God might seem reckless to some and their surrender to Him fanatical, but their kind of faith led to some great results. God preserved them, for they walk in the fire unharmed as one "like the Son of God" walked with them. The king, astonished, bid them come out of the fiery furnace where he observed that not so much as "the smell of fire had passed on them." Then the king blessed their God and promoted the three young men.

Too often we have used as the excuse for our failures: "God has not called us to succeed, but to serve." That is only a half truth. Our God is a victorious Lord, and our faith, if it is real and strong will shield us from Satan's attacks, will pass any test and will produce Godly fruit, for "we are more than conquerors through him that loved us" (Romans 8:37).



CLARKE SCHOLARSHIP WINNERS—Shown are winners of merit scholarships awarded by vote of the Clarke College faculty and presented by President W. L. Compere in Honors Day program in May. Names (left to right), home towns and titles of scholarships are as follows: front—Mary Beth Lawrence, Long Beach, Cynthia Heritage Voice; Brenda Box, Brooksville, Melodi McElroy; Darlene Haggard, Louisville, Kuykendall; Jolyn Gomillion, Union, (joint) Bryan Simmons; Mrs. Janie Thornton, Puckett, Miley; Obera Ann Harrell, Sidon, Mary Ruth Mangum; second—Tony Gibson, Bay Minette, Ala., L. G. Camp; Paul Bryant, Louisville, Rev. Robert L. Ray; Hal Bates, Jackson, (joint) Bryan Simmons; Rita Brashier, Kosciusko, Tracy Gallasp; Mrs. Kathryn Styres, Tuscaloosa, Ala., James; Mrs. Libby Panter, Jackson, Lauderdale Association W.M.U.; back—Monroe Huckaby, Lake Charles, La., Jack Richardson; Kenneth Sanders, Gallipolis, Ohio, Kenneth Aiken; Lowry Moore, Newton, Eva Bombase; Harrel Wilcox, Black Oak, Ark., Lander G. Kee; (not pictured) Jean Gilbert, Quito, Ecuador, T. A. Gilbert.



OFFICERS of the Blue Mountain College Ministerial Association for 1970-71 are as follows: Seated, left, Rev. Larry Hill, president, pastor of Endville Church; seated right, Dr. James L. Travis, Professor of Bible, advisor; Standing, left to right: Rev. Jerry Stevens, secretary-treasurer, pastor of Midway Church, Pontotoc; Rev. Ralph Culp, BSU representative, Pastor of Mount Hebron Church, Batesville; Rev. Tommy Vinson, athletic director, pastor of Beulah Church, Myrtle; and Rev. Theo Wright, vice-president, Pastor of Old Oakgrove Church, Myrtle.



Starkville Boys Take Part In Fishing Rodeo

Starkville First Church fifth grade boys' Sunday school classes are picture dat beginning of fishing rodeo staged June 13. Front row 1 to 7: Allan White, Greg Long, John Lewis, Mason Buckner, Eddie Martin, Reggie Wofford, Ronnie Wofford. Second row: Glenn Robinson, Freddy Craddock, Richard McKee, John Barton, Bobby Tomlinson, Bryce Robinson, Lee Howell, David Linder. Back row: Bruce Barton, Arlis Anderson (teacher), Randy Wofford, Paul Adams (minister of music and youth), Bubba Turner (bus driver), Buddy Wofford (teacher).

The outing included fishing, swimming and a fish fry at the beautiful "resort" lake owned by Mr. and Mrs. George Wofford. Mrs. Wofford had an abundance of fish fried to a golden brown by the time swimming was over.

John Barton was the winner of the little league baseball bat for pulling in the greatest number (12) of fish. With his "whopping" channel cat, David Linder took home with him the official little league baseball for catching the biggest fish. Prizes were donated by interested adult First Church members who believe in showing young people that they care.

Three of the above members have made professions of faith this month. Dr. D. C. Applegate is their pastor.

Mrs. John Zachary was recently awarded a pin representing seventeen years' perfect attendance in Sunday school, Training Union, WMU, prayer meeting, Sunday morning and night worship services. Mrs. Zachary is a member of Second Avenue Church, Laurel. This is the only known record of such continuous church service in the SBC. She has attended Southern Baptist churches in Mississippi, Louisiana, Arkansas, Texas, Alabama, Georgia, North Carolina, South Carolina, Maryland, Delaware, New Mexico, Colorado, Arizona, Nevada, Tennessee, California, and Puerto Rico. Her church sent her to the SBC in Denver as a delegate. In Denver, she was presented with a lovely yellow corsage and helped to serve the five-tiered cake, topped with numerals 125 (for 125 years of SBC history), at the tea honoring the home missionaries. The Zacharys' son, E. McKinney Adams, is home missionary serving in Puerto Rico. Mrs. Zachary has been notified that she will be included in the 1970 Edition, *Personalities of the South*.

Edna Huskison has returned to the States (address: Box 300, Ripley, Miss. 38663) after completing a two-year term of service as a missionary journeyman in Nairobi, Kenya.

Rev. and Mrs. Donald H. Redmon, missionaries who have completed furlough, were scheduled to leave June 19 for Costa Rica (address: Apartado 29, Turrialba, Costa Rica). He is a native of Panama City, Fla., and she is the former Jo Eubanks of Pontotoc County, Miss. The Redmons were appointed by the Foreign Mission Board in 1963.

NASA astronaut James O. (Spud) Covington, assistant flight director at NASA Mission Control Center, Houston, Texas, will make a brief presentation and show films of the two moon landings at the 1970 World Missions Conference International Fair July 25 at Gloria (N. M.) Baptist Assembly. A deacon in the Nassau Bay Baptist Church in Houston, Covington assists in pre mission planning, real-time changes to insure the safe return of astronauts from space and pre launch tests on the space vehicles.

Peter McLeod, pastor of First Church, Waco, Texas, has been elected president of the New Orleans Seminary Alumni Association for 1970-71.

Dedication Service Held At Midway

Midway Church, eight miles south of Pontotoc observed Dedication Day on May 31. Property dedicated was the five-year-old auditorium, a recently completed educational building, and a three bedroom, two-bath, pastorial finished May 5.

"A few years ago, God moved the hearts of thirty-one people to launch out in faith and organize a new church; thus Midway Church became a reality. The church was organized June 29, 1965, and for a time met in the dwelling house across from Ashmore's Grocery, while the new building was being erected. On Oct. 24, 1965, the church moved into the new building," states Rev. Jerry Stevens, pastor.

The following pastors have served the church: Rev. Kenneth Miles, Rev. Edd Lusby, and Rev. E. C. Blackwell. Rev. Jerry Stevens, who with his family moved on the field on May 5, is now pastor. The present membership is 93.

Dedication Day began with Sunday School and continued with the worship hour. At noon an abundant basket lunch was served under the pine trees on the lovely church grounds. At 2:30 p.m. Rev. Herbert Howell began the dedication with the invocation. Rev. Jerry Stevens brought a Service of Dedication with the church responding. Rev. David Poe of the Saltillo Church preached the dedication sermon. A tour of the property was enjoyed by those present.

Bethel (Copiah) Calls New Pastor

Rev. Eugene Harold McLendon of Crystal Springs, has accepted the pastorate of Bethel Church, Hazlehurst. A native of Crystal Springs, Mr. McLendon attended Mississippi College.

He has served three churches as pastor during his 11 years of ministry, Holly Springs, Lincoln County, Emmanuel, Simpson County, and Zion Hill, Copiah County.

Mrs. McLendon is the former Geraldine Bagley of Crystal Springs. The McLendons are the parents of four children: Cherron 6; Chris, 4; Darryl, 2; Lori Ann, 2.

There are no elevators in the house of success; your must toil up a step at a time.

The man who continually watches the clock has to be watched by the boss.

Names In The News

Two employees of Mississippi Baptist Hospital have been chosen president-elect of regional organizations in their respective fields. **Charles Carter**, the hospital's director of building service, is the new president-elect of the Southeastern Association of Hospital Housekeepers. **Kenneth Whitley**, the hospital's purchasing director, has been elected president-elect of the Southeastern Society of Hospital Purchasing Agents. Both were chosen at the recent 33rd annual assembly, in Atlanta, of the Southeastern Hospital Conference, embracing Alabama, Florida, Georgia, Louisiana, Mississippi and Tennessee. They will be in line to take over the office of president of these two organizations at the conference's 34th annual meeting next May in New Orleans. **Mrs. Betty Burnett**, the hospital's director of dietetics, was recognized at the Atlanta meeting as "Dietitian of the Year" for Mississippi.

Charlie Boggan has recently joined the Carriage Hills Church staff as youth director. Mr. Boggan, from Amory, graduated from Mississippi College. He has worked for the past two summers at Camp Richmond for Boys in Black Mountain, North Carolina. He has also worked at Southwest YMCA in Jackson for three years. This fall he plans to attend Southern Seminary in Louisville, Kentucky. Carriage Hills is located at 8108 Farmington Drive in Southaven. Rev. J. B. Miller is pastor.

18 Mississippians Serve At Ridgecrest

RIDGECREST, N. C.—Eighteen Mississippi young people are serving on the staff at Ridgecrest Baptist Assembly here this summer.

The staffers from Mississippi include Janet Stamper, Merrie Coburn, Carolyn Hurt, C. Ann McGehee, Paul McCoy, Melinda Jackson, Elizabeth Edwards, Denise Moffett, Arthur Middleton, Debbie Crampton, Beverly Strickland, Carolyn Hurt, Martha Strickland, Carolyn Hurt, Gray, Janice Lynn Burrus, Julie Crawford, and Vera Ward.

O. L. Sandifer Dies

On June 2, 1970, Mountain Creek Church (Rankin) lost one of its most dedicated members when Otis L. Sandifer died. Mr. Sandifer had been a member since March 8, 1942, serving as deacon, treasurer, teacher, Sunday school superintendent, and volunteer for any necessary job. He attended all services even though suffering an aching heart after several attacks. "We will miss him greatly, but we are so happy to know he is receiving the great rewards of God," states one of the church members.

Alex C. Cooper III was licensed recently to the gospel ministry by Hopewell Church, Crystal Springs. Mr. Cooper was one of two preachers licensed on the same day by Hopewell. They were the first men to be licensed to the ministry in the 142-year history of the church. Rev. Max Jones, pastor. Mr. Cooper is available for supply work or student pastorate. He can be reached at Route 2 Box 18A, Jackson, Miss. 39209 or telephone 922-1332.



Rev. Jerry McMullen has accepted a call to Enigma Church, Enigma, Georgia, after leaving Bethesda Church, Neshoba County, where he served for 31 months and led the church in a complete new building program.

Robert J. Hearn, a native of Laurel, and a graduate of Mississippi College, was awarded a graduate certificate in Pastoral Counseling by the Blanton-Peale Graduate Institute of the American Foundation of Religion and Psychiatry on June 9. The certificate was granted "in recognition of personal qualifications, satisfactory completion of academic requirements, and clinical work under supervision, included in a program of training for three years of full time residency." Mr. Hearn has been invited to serve on the staff of the Foundation and will also engage in private practice with Associated Psychotherapists in Manhattan. Mr. Hearn is Pastor of the Olivet Church, Valley Stream, Long Island. He, and wife Jerry, and their three children reside at 109 DuBois Avenue, Valley Stream, N. Y. 11581.

Second Avenue Calls Pastor

Dr. Joel G. (Jake) Murphy has accepted the call of the Second Avenue Church, Laurel, and will become pastor of that church effective July 12.

Dr. Murphy is a native of Alabama. He holds the B. A. degree from Mississippi College, and Th.D. from New Orleans Seminary. He has held pastorates in Louisiana and Mississippi, and is currently serving as pastor of the Citadel Square Church in Charleston, South Carolina, having been there for the past eight years. He is a member of the Executive Committee and Board of Directors for Southern Baptist Hospitals, and also a Member of the Board of Trustees for the Baptist Courier. His wife is a Mississippian, and the daughter of Rev. J. M. Foy of Laurel.

Dr. and Mrs. Murphy will be moving to Laurel the week of July 5 and will reside in the church parsonage at 38 Broadmoor Drive.

Clear Branch Homecoming

Clear Branch Church, Lincoln County, will observe Homecoming Day June 28. Rev. Verdo Callender, former pastor, will bring the morning message. The afternoon service will be one of singing and fellowship.

The members of the church will provide the noon meal. "This hour will be a wonderful opportunity to renew acquaintances with loved ones and friends. All are invited to attend," states the pastor, Rev. Talmadge Smith.

New Hope Homecoming

New Hope Church, Tate County, will observe Homecoming Day on June 28. Rev. Ervin Brown, DeSoto County superintendent of missions, will speak at the 11 o'clock service. After lunch there will be singing, and a message by Rev. Billy Smith, pastor of Trinity Church, Whitehaven, Tenn. Rev. Roy C. Wilson is pastor.

Call on the well known firm of **Satan and Sons** if you have any character to wreck. Satisfaction guaranteed.

Long Island. He, and wife Jerry, and their three children reside at 109 DuBois Avenue, Valley Stream, N. Y. 11581.

Off The Record

BEST AVAILABLE

A rural community had a reputation for not keeping ministers for more than two or three months.

Finally the bishop sent a very young pastor, and after two years he was still on the job. Surprised at his own success, the young minister pressed the chairman of the church board for an explanation.

When he could no longer avoid a direct answer, the chairman said: "Well, I'd rather not tell you, but if you insist, here's the reason. We folks out here don't want any preachers a-tall, and you're the closest we've come to it."

AUTOMATION

A large computer-oriented Dallas corporation has the following entry in one of its ledgers: "This correcting entry is to correct an incorrect correction made incorrectly in January." — Paul Crume in Dallas News

PAINLESS

The police officer was about to ticket a car which was double-parked when suddenly a woman approached excitedly.

"Oh, please don't give me a ticket, officer," she pleaded. "You see, I just visited my dentist to have a tooth pulled. I left my car double-parked so I'd have something to worry about to keep my mind off the pain."

WRONG DEDUCTION

During a flood, rescue workers spotted a man and his family perched atop their house.

Fighting the swirling currents and debris in their small boat, the rescuers pulled alongside and shouted: "We're from the Red Cross."

"Sorry," answered the man on the roof, "I gave at the office."

PARENTAL TRAINING

"Of course two can live as cheaply as one," said a father to a friend. "My wife and I live as cheaply as our daughter at the university."

MARTHA LIKE IT?

Two women on a tour of Mount Vernon, George Washington's beautiful house on the Potomac, were admiring the various rooms.

"And did you notice, Janet," commented one, "that everything is furnished in Early American?"



Appreciation Night For Pelahatchie Pastor

When Rev. and Mrs. Bob Maddux and their children returned from the Southern Baptist Convention in Denver, Colo., arriving in Pelahatchie at 5 p.m. on Wednesday, they were in for several surprises. First, they learned that the church was observing Family Night with a Pot Luck Supper at 7, to be followed by the pastor's report on the convention. When the couple arrived at the church, Mr. Maddux remarked to his wife that he had never seen so many cars at the church on Wed. night.

Bethel Homecoming

Bethel Church, Water Valley, will observe homecoming on June 28. Rev. Calvin Inman, (pictured) Athens, Alabama, will be guest speaker for both services, 11 a.m. and 2 p.m. All former pastors, members, and friends are invited, according to the pastor, Rev. Claude Howe, Sr. All offerings of the day will be used for the Building Fund. Lunch will be served in the Reception Room.

CBS News To Feature Baptist Youth Ministry

On June 28, CBS News-TV will air the unique youth ministries of a group in the area of San Francisco under the subject of "Jesus Freaks." This will be done under the title of "Lamb Unto My Feet."

Richard Paul Bryant, son of Richard G. Bryant, is involved in this ministry. Richard G. Bryant is superintendent of missions of the San Diego Southern Baptist Association of California, La Mesa, Calif.

Eastside, Magee Calls New Pastor

Eastside Church, Magee, has called Rev. L. D. "Ben" Hurr as pastor, effective July 1. The Mississippian will move to Mississippi from the pastorate of the Frankville Church, Frankville, Ala.

He is a graduate of William Carey College, New Orleans Seminary, and the Billy Graham School of Evangelism at Pittsburgh, Pa.

He and his wife, Edith, have three children, Lynda Anne, Brynda Kaye, and Randy.

Prior to entering the ministry, Mr. Hurr worked for about 15 years in railroad sales (traffic and transportation.) After surrendering to preach, he served pastorates in Louisiana and Alabama and preached in revivals in Maryland, Alabama, and Louisiana.

Dr. B. Frank Smith of William Carey has served Eastside since February as in term pastor.